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# The Living Church

VOL. LI

MILWAUKEE, WISCONSIN.—JULY 25, 1914

NO. 13

NEW YORK 37 EAST 28th STREET

Entered as Second Class Mail Matter at the  
Postoffice in Milwaukee

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Published by THE YOUNG CHURCHMAN CO., 484 Milwaukee Street, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

### OFFICES

Milwaukee: 484 Milwaukee Street (Editorial headquarters and publication office.)

Chicago: 19 S. La Salle Street (Advertising headquarters.)

New York: 37 East Twenty-eighth Street.

London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

**SPECIAL NOTICE.**—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration (unless so ordered), but is continued pending instructions from the subscriber. If discontinuance is desired, prompt notice should be sent on receipt of information of expiration.

### SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, \$2.50 per year in advance. To the Clergy, \$2.00 per year.

CANADA: Subscription price (Clerical and Lay), \$2.50 per year in advance.

FOREIGN: Subscription price (Clerical and Lay), 12 shillings.

ADDRESS ALL SUBSCRIPTIONS TO MILWAUKEE, WISCONSIN.

### ADVERTISING

CLASSIFIED ADS., OBITUARIES, AND APPEALS: Two cents per word. Marriage notices, \$1.00. Death notices (without obituary), free. These should be sent to the publication office, Milwaukee, Wis.

DISPLAY RATE: Per agate line, 20 cents. Special rates to publishers and schools and for long time or large contracts.

All copy subject to the approval of the publishers. Preferred positions on cover, when available, charged extra according to location. To secure yearly rate for variable space, at least five lines must be used each issue. Copy must reach Chicago office not later than Monday morning, for the issue of that week.

Length of column, 160 lines. Width of column, 2¾ inches. Pages, 480 lines total.

Address advertising business (except classified) to 19 S. La Salle Street, Chicago. C. A. Goodwin, Advertising Manager.

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IT IS NO delusion, no dream of a hot brain, no error of a too confiding soul, that has made the children of God delight to trust in His Providential aid. When God, in deed and in truth, is *present* and *dominant* in the soul of a man, He can, and He will give to that soul a real guidance. He will guide it, with the guidance of an eye that seeth and foreseeth—that knoweth what is best for us and the world, and leadeth us in that way wherein, for our sakes, and the world's, it is best for us to go.—Henry Septimus Sutton.



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MILWAUKEE, NEW YORK, AND CHICAGO.—JULY 25, 1914

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## EDITORIALS AND COMMENTS

### Some Principles in Parish Finance

UNLESS there has been some recent addition to the curricula of our theological schools, no instruction is given in parish financial administration to the students who in time will be our parish priests and rectors. A case comes to mind of a student in pastoral theology who received excellent teaching from one outside the faculty, a rector of a large city church. The care of souls was rightly given first place, but the care and administration of the parish as a corporation were never once referred to. Presumably the management of a parish and its finances was entitled to no consideration, and the future rector or priest in charge was supposed to get along somehow without previous instruction. And perhaps this lack of emphasis or no emphasis has been responsible for the reputed lack of system and much blundering in Church finance.

The Church on its earthly side is a business corporation. It must be managed on business principles; business methods must be used if the parish is to have the *willing* confidence of its supporters, and be, from a financial viewpoint, successful. This is but common sense consecrated. Herein one is not forgetting eternal values for an earthly emphasis, but rather the reverse; for good business in church administration is virtue; bad business is sin. To secure such success, not a financial genius is needed, but a leader and associates of business sense, willing to master certain fundamental principles, and to take pains to see that these principles are applied in their parishes.

The first of these principles of Parish Finance is Responsibility.

The rector or priest in charge is chairman ex-officio of the vestry or the finance committee. Such a body, either chosen by the people, or appointed by the Bishop, is the standing committee in charge of, and administering the finances of, the congregation. "A public office is a public trust." Unless vestrymen have a sense of such a trust, they should not hold their office. Unfortunately too many vestries have a maximum of honorary members and a minimum of working ones.

This public responsibility is, moreover, in a very peculiar sense a responsibility to our Lord personally. It is the Lord's business to which a vestryman is called in administering Church finance. Therein he is permitted to share with Him the responsibility of building and extending His Kingdom. The prayers with which each vestry meeting should begin, emphasize this, as will the manner and tone of its proceedings. Hence the sanctity of Church finance; hence the necessity for a sense of responsibility in every vestryman.

A second principle of Parish Finance is Efficiency.

Because the vestry's is the Lord's business, it must be well done; it must be efficient. Efficiency means method. The vestry should meet at the beginning of each month. Some do, many do not. The rector is chairman, and the routine of the business meeting should obtain. Generally most of the members are business men, and will appreciate businesslike proceedings. Opportunity should be given for the fullest discussion or debate. A vestry which is a close corporation, or the creature of the rector, is an abomination to the Lord and to people alike. To realize his responsibility better, each member should be given something to do; the work should be dis-

tributed. There should be method in classifying church funds. They may be put under three heads: current expense, missions, and property. The three should be kept separate and distinct, and funds received for one should not be used for another. For example, the money received for missions should not be diverted to current expenses. There is a strong temptation to do so, a temptation yielded to by many vestries. In plain words, this tendency means the taking of trust funds designated for a specific purpose, and using them for another purpose. It is a form of dishonesty that has grown, and unfortunately has been tacitly assented to. The appointment of a missionary treasurer has remedied this abuse, but the temptation still exists.

The vestry is the financial agent for the getting and the spending of parish funds. There must be method in both functions. Be the system weekly pledges or pew rents, the vestry has to see to the sources of the income. And this task should not be put upon the rector. He is to be asked as chairman to make financial statements to the congregation, and to remind them of their duty, but he is never to be expected to solicit funds for current expenses. The rector is employed by the vestry and congregation to serve them in a spiritual capacity, and they should see that his salary is forthcoming. It is a reflection on them if it is not, and an offence to the rector should it be even suggested to him that he should solicit contributions. There is much false sentiment as to the soliciting of contributions for the support of the church. The vestry should have no hesitation in asking the members or associates to be regular contributors to the parish funds. We defer too much to a criticism that is really selfish, when it resents being asked to give. Those who are members and who claim the Church's name and privileges must expect to be asked to give to her support, as they must expect to be asked to pay their taxes.

The vestry should not ask that the parish societies contribute of their earnings to current funds to make up for their own omission to collect them. Monies raised by societies should never go to current expenses. A priest relates that during his first charge, at a meeting of the woman's guild it was suggested that the proceeds of a bazaar should go to current expenses. He said that if his salary was to come in that way, he would not take it. It was made a rule then and there that the funds earned by church societies should be devoted to the reduction of the church debt, or to certain permanent improvements, and that they never should go into the current funds. The rule worked, and salaries were always paid. Salaries should be paid by direct giving; indirect giving is a reflection on the people, and an indignity to the rector.

There must be method, too, in the distribution of funds. The salary of the priest is the first obligation and should be paid on time. The clergy are generally poor men. Little comes in and much goes out, and the little they get should be promptly paid. Other current obligations should be met with similar care. A church has a good name to keep in a community, and that good name is not kept by a parish running into debt. Just here it might be well to suggest that the treasurer should see that his monthly statement of receipts and expenditures is



given at the regular vestry meeting and presented as well to the congregation. Let it be published in the parish paper, if there be a paper, or posted on the bulletin board. Those who contribute have a right to know, and are interested in knowing, the financial condition of the parish. They will be better disposed to give if they are regularly assured of conditions and of just how their money is spent. Missionary debts should be paid monthly. It is not hard for any normal parish to meet its apportionment if something is paid on account each month. Diocesan obligations should likewise be met conscientiously. Often congregations do not realize that a Bishop and diocesan officers and institutions are privileges that they must pay for.

The third principle of Parish Finance is Thoroughness.

Too often the Church's work is half done or carelessly done. Because men are not faithful in the little things, the great suffer. Some years ago there happened into a Chicago church, a New England business man. He was confirmed and soon became a member of the vestry and treasurer of the parish. He had the Puritan conscience and the New England passion for thoroughness, and was an example and an inspiration to vestry and congregation alike. The standard he set guaranteed the financial success of the parish, and when business cares and ill health compelled him to resign, men felt they should never look upon his like again. He was faithful in the little and the great things. More of his kind are needed. Many vestrymen have yet to learn that thoroughness in church duties is a requisite and a virtue. Thoroughness will prompt the church treasurer to keep his books as he would keep the books of his firm; will prompt each vestryman to do the work assigned to him, be it ushering at a service, or canvassing for current funds.

The fourth principle of Parish Finance is Hard Work.

System alone in Church finance and administration will not succeed. The age seems to have become infatuated over the term. System is proclaimed on every side as the solution of all problems, the conqueror of all difficulties. But machinery, be it simple or intricate, amounts to nothing unless there is motive power to make it go and to keep it going. And behind the power must be the engineer. In short, system can never be a substitute for individual hard work. Much planning and many committees are not necessary to financial salvation, but hard work on the part of each member of the vestry is. Often two or three consecrated and diligent men in a congregation accomplish more than the whole vestry. The men of that body must not expect a sinecure. The chairman must expect the Church's business to require constant care and attention. He must not make his priestly functions an excuse for neglect of the administrative. The most exacting duty is that of the treasurer. Almost without exception the treasurers are the hardest worked men in the parishes—unless the financial work is done by the secretary—and the interesting story of their labors has yet to be told. The Church at large is much beholden to them. Too many vestrymen are content to let their service consist in passing the plate at an occasional service, and too few work in and out of season for the honor and glory of God.

There are other working principles, but these are the great ones, the employment of which tends to a sound financial condition in a parish. Ultimately the solution of the Church's financial problems lies with the people. Let congregations elect vestries which are truly representative, men with a sense of their responsibility and sacred trust, men of efficiency, men of thoroughness, and men who are not afraid of hard work. Men of nothing but wealth, men who are "good fellows," men whose wives are active workers and who themselves are not, are failures as vestrymen and are apt to make failures of their parishes. Given vestries of the former kind and rectors with like qualifications, and, other things being equal, there will be successful parishes from a financial point of view.

Parish bills must be paid, and ought always to be paid with the greatest promptness. A delinquent parish is the corporate equivalent of a dishonest Christian. Religious corporations ought to be models in the scrupulous exactness with which their debts are paid on time. Parishes that leave debts unpaid are failures. No amount of religion can take the place of prompt payment of bills.

And clerical training ought also to lay stress upon the necessity for prompt payment of personal bills. It is no excuse for laxity in this regard that the clergy are not business men. They are commissioned to be religious guides, and the ethics

of debt paying are fundamental to the Christian religion. A clergyman who is "slow pay," who is lax about his personal bills, is undoing by his actions that which he is trying to do by his preaching and his pastoral work. If he knew the contempt in which he is held by the business world, and the harm he is doing to his parish and to the Church, he would find urgent occasion for self-examination, for confession, for penance, and for reform. And if men are not "fooled" by such glaring inconsistencies, how much less is Almighty God!

Call these things truisms and commonplaces, say they should be followed in every vestry, if you will, the fact remains, they are not followed. The commonplaces may have been taken for granted; they have not been generally practised. Let there be a wider practice and a more general use of the commonplaces, and the Church at large will soon find a solution of her financial problems.

AT least the Church is saved the shame of an actual decrease in offerings for general missions. According to the Treasurer's July Bulletin, printed on another page, there is an increase over last year to July 1st of \$26,883.65. The table of contributions by Provinces and Dioceses which accompanies this Bulletin to us shows that the small increase is distributed quite generally over the country, only the Second and Seventh Provinces showing a slight decrease. The fact that each of the dioceses that are great financial centers of the East—New York, Pennsylvania, and Massachusetts—is slightly behind its record of last year would seem to indicate that the financial anxieties of the year are the chief cause for the failure of the Church to advance much beyond the previous year's record. This we believe to be a temporary condition which will almost certainly have been cleared by the next fiscal year; for the high money rate of a year ago has already subsided and business is much more normal now than it was then. Next year ought therefore to be a year of very much greater advance for the Church on the financial side; and that will help very greatly to promote advance in the field itself.

We confess that we view very dubiously the tendency of the other boards in the Church to create considerable central expense, however valuable their work may be, and to finance that expense by levying apportionments on the dioceses. The educational board has already done so; the Social Service Commission states that it is likely to do it. If these boards could be financed by subscriptions for a few years to come, and if they would be very slow indeed to create central expenses, we believe the Church would be much better satisfied. It is easy to see how large amounts of money could be wisely spent in both these fields of activity; but unless the amounts can be collected by the respective commissions in such wise as not to embarrass the dioceses and parishes, we believe it would be far better not to undertake the work. It is difficult for these enthusiastic ones in the great centers of population, where money flows freely and a dollar is a small part of the cost of an evening's entertainment, to realize the struggle for existence, even on a small scale, under which very many parishes and missions throughout the country barely hold their heads above water. Never was the world-vision of duty and of opportunity so well developed in the American Church as it is now, though it is still far below what it should be, and no doubt will be, in coming years; but there must be great caution in laying increased obligations upon dioceses and parishes; and we believe that the work of the whole Church will be much better promoted if the missionary apportionment and a very modest apportionment—it should be very small indeed—for provincial expenses be the only extra-diocesan obligations placed upon us for the next few years; leaving other activities to be financed by subscription, limiting their scope by the amount that can thus be obtained through their own endeavors.

The collection of the federal income tax shows that one-fourth of the entire amount comes from a single revenue district in the city of New York, situated below Twenty-fourth street. The amount contributed by the entire city is therefore much more than one-fourth. This indicates very strongly that in the ability to give, on any considerable scale, New York must almost equal the entire remainder of the country. This may well be taken into consideration by those boards that desire to place real money in their treasuries, and are not content with merely raising it on paper.



## ANSWERS TO CORRESPONDENTS

I. H. W. T.—(1) The title Protestant Episcopal, as a proper name, dates from 1780.—(2) The author of *The Inside of the Cup* is a Churchman, and has occasionally spoken in churches, but we cannot tell where.

## LIFE, GROWTH, SUSTENANCE

FOR THE SEVENTH SUNDAY AFTER TRINITY

**R**ELIGION is an assurance of unseen life. Christianity is the assurance of our participation in the unseen life. Religion is common to all mankind; for wherever we find human nature we also find the belief in a life that is more than human. This unseen life, in which all races of men believe, is a deathless life; and even when a Balder, an Osiris, or a Mithras passes through the form of that which we call death, there is a resurrection and a return to life. Christianity bestows this permanent life upon all its followers, makes us all the sons of God; for "the gift of God is eternal life, through Jesus Christ our Lord."

Life to the Christian, then, means more than can be compassed in time, and it is bound up with the love of God. The Christian's fear is not of the process which we call death, but of separateness from God which alone is indeed death. Thus his fear is of "hell," or whatever else we may call the failure to dwell, at the last, in the presence of God; and "life" becomes Godwardness, "death" Godlessness. Life, therefore, is the love of His holy Name; and when we "increase in true religion," we grow in life. And nourishment is "goodness," or "godliness," or, better still, "God-like-ness."

But what is "God-like-ness"? Herein lies the difficulty. In all religions other than the Christian, deity is either a magnified humanity or an impersonal abstraction. The first magnifies the human vices as well as the virtues, and sanctions both, necessarily, because both are conceived to be godlike. The second precludes any approach to likeness at all, unless it be by the destruction of human personality; but there is no humanity without personality, and to destroy one must mean to destroy the other with it. These extreme views of deity are best illustrated, perhaps, by the religion of the ancient Greeks and by that of the East Indian. The Greeks were without morality such as we conceive it. Lying, stealing, and lust were not sins in the presence of courage, strength, and beauty; for in god and in men and women those vices and virtues existed side by side. The East Indian's ideal of god-like-ness is one of personal annihilation—to be absorbed and swallowed up in the impersonal godhead.

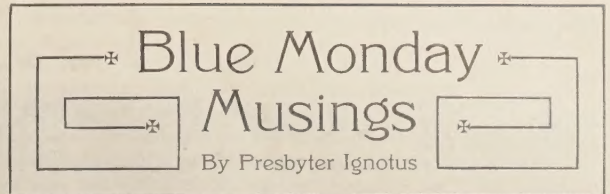
Even the spiritual genius of the Hebrew failed to reconcile the natures of God and man, with all its deep knowledge of divine and human nature; nor did it quite apprehend the love that is God's or the destiny He has planned for man. Philip's request of Jesus was the unspoken wish of all his kind: "Show us the Father, and it sufficeth us"; and it was legitimate because knowledge of God can come only by His self-manifestation. We can know Him only when He is shown forth; and we can be like Him only when we know unto what He is like. They that know Jesus, know God.

Then again, we cannot be truly like unless we are related in some way; nor can we have life unless we are born unto life. "Whosoever believeth that Jesus is the Christ is born of God; and everyone that loveth Him that begat, loveth Him also that is begotten of Him. . . . He that believeth on the Son of God hath the witness in himself. . . . And this is the record, that God hath given us eternal life, and this life is in His Son. . . . And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God and eternal life."

In Christ Jesus we have life, growth in grace, and sustenance—which is the partaking of His life. Through Him we are born into eternal relationship; by His example we increase in strength and assurance, our own hearts bearing witness to the life that is in Him and in us through Him; and our likeness to the Father is made more perfect the more closely we walk in the footsteps of His Son.

There is neither superstition nor impersonal abstraction in Christianity. As the children of light we walk towards the light that never sets; and knowing the Son we know the Father also, and are known of Him. "And this is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent."

R. DE O.



**T**HE *Watchman-Examiner* has lately published an excellent editorial in answer to the question, "What is Christianity?" Dr. Felix Adler had complained to the editor that in an assemblage of Christian professors and preachers no two agreed in their answers to that question. I quote part of the comment:

"Probably the chief difficulty in framing a clear definition of Christianity is the attempt to include in it too much. Most of the definitions of Christianity would apply equally well to many who do not profess to be Christians, and even to some who never heard of Christianity. Take that definition which is perhaps the most common, that 'Christianity is love to God and love to men.' That is true of such persons as Dr. Adler and Rabbi Wise, who cannot be classed as Christians. The same may be said of many other definitions of Christianity. But if we are to have a clear, scientific definition of Christianity it must evidently be one that cannot include the faith of any who do not wish to be considered Christians, and who, as a matter of fact, are not Christians.

"It is evident, if we are to have any scientific and distinctive definition of Christianity, we must exclude every feature of human life and thought that can be fairly claimed by any other form of religion; and find a definition that is true of Christianity, and true of Christianity alone."

The answer made by the Baptist editor, and accepted by Dr. Adler as entirely satisfactory, is: "A Christian is one who worships Jesus Christ as God."

"It includes nothing that any other form of religion can claim, or even desires to claim; and yet it includes and implies all that is taught in the New Testament and included in the Christian faith. It necessarily teaches the existence and attributes of God as one worthy of and entitled to worship; the real deity of Jesus Christ, and all that follows that belief, the supremacy of His Person and teachings, and implies all that worship and obedience to Him can mean to a reverent and devout Christian."

This is in startling contrast to the statement made in the *Christian Register* recently, by Dr. Edward Cummings:

"The supreme act of paganism was the deification of Jesus, after the ancient pagan manner of deifying great leaders and religious teachers."

Ghastly as this blasphemy sounds, it follows naturally from what Dr. S. A. Eliot, president of the Unitarian Association, said some years ago:

"Unitarians have no personal relation to Jesus Christ."

To them He is a good dead man; to us He is God over all, blessed forevermore; and it has been well said, "The searching test of a Christian is, 'Do you pray to Jesus Christ?'" I quote again from the good Baptist editor:

"The supreme element in the faith of Christians is personal relation to the living, loving Lord Jesus Christ, who hears them when they pray. To worship a Jesus who is dead would indeed be 'a supreme act of paganism.' But to worship the Jesus Christ of the Christian faith is the supreme antithesis of paganism. It has nothing in common with paganism. The worship of paganism is the deification of a material, visible, external, and unrelated object. The worship of Christianity is of a spiritual Person of infinite attributes, with whom the worshipper comes into vital, intimate, and loving relations. The Jesus of Unitarianism, as presented by Mr. Cummings and Mr. Eliot, merely introduces us to God. The Jesus of Christianity presents God to us in His own person, and brings us into living relation to Himself, who lives and reigns forevermore."

THE PATH of the religious journalist, never too easy at best, is particularly rocky in the Roman Communion. Father Phelan, editor of the *Western Watchman* of St. Louis, attacked by Bishop Schrembs of Toledo, and defending himself in the columns of his paper, has been notified by the Archbishop of St. Louis that the Apostolic Delegate has directed him to warn Father Phelan that he must cease criticizing the Bishops, publish the reprimand he has received, and apologize, or be forbidden to edit his paper! Father Phelan publishes the letter from the Apostolic Delegate, an Italian named John Bonzano, calling himself Archbishop of Melitère, with this for apology:

"We believe we were too severe on the good Bishop of Toledo.



'*Amantium irae amoris redintegrationem est.*' ('Lovers' quarrels are but the renewal of love')."

In an interview for the *St. Louis Republic* he says, however:

"It is outrageous and monstrous to say that a priest attacked personally by a Bishop, or anyone else, should be deprived of the right to answer him.

"This Bishop is a blustering fellow and when he published his treatise I felt I had a right to criticise it. I did so and kept at it, ignoring the personal attacks he made on me in answering it. The people in Toledo have risen up and ousted all the Catholics from municipal office, and I guess the Bishop is in a pretty bad fix, without my criticism.

"The poor Bishop thought my articles on the tango were perfectly awful, too. I was never more right in my life than when I wrote those articles, though."

What next?

But one occasionally has reason to suspect that there are Protestant Episcopal Bishops who similarly resent criticism, and the Editor of *THE LIVING CHURCH* might sometimes be in a bad way if we had an Apostolic Delegate over "this Church!"

WHOEVER wants a good laugh about a subject that is no laughing matter; whoever relishes wholesome satire, even though it stings himself a little, is hereby urged to send sixpence to the Society of St. Peter and Paul, 32 George street, Hanover Square, London, for a copy of

"REUNION ALL ROUND,

"Or, Jael's Hammer Laid Aside,  
And the Milk of Human Kindness  
Beaten up into Butter and served  
in a lordly Dish;  
Being a Plea for the Inclusion within  
the Church of England of all Mahometans,  
Jews, Buddhists, Brahmins, Papists,  
and Atheists, Submitted to the Consideration  
of the British Public, by their Humble Servant  
The Author of  
'Absolute and Abitofhell.'"

The thing is just out; and it is an open secret that the writer is that clever, audacious young sprig, the author of *Some Loose Stones*, Rev. R. A. Knox of Trinity College, son (*mirabile dictu!*) of the Bishop of Manchester. I forbear to quote a single word; it must be taken whole; and I promise you will relish the dose.

HERE IS ANOTHER POEM for the anthology of childhood, gradually forming in these columns:

"UMBRAE PUELLULARUM  
"BY WILLIAM ROSE BENÉT

"The memories of little maids  
Are rosy round this gray old earth,  
Heroes its glories, these the shades  
Of tender evenings, sunrise mirth.  
The blue wild lilacs on the dunes  
Nod breeze-blown toward a lustered sea.  
The seashore's faint-hummed morning tunes  
Sing, little maidens, young and free.

"The sun-blaze on the shifting blue  
Shimmers a phantom down the sands  
Where Phoenix's daughter strays anew  
Trailing arbutus in her hands;  
Yet not as 'neath those cliffs whereunder  
Her children playmates shrunk and cried  
When, bellowing o'er the breakers' thunder,  
The white bull thrashed the rushing tide.

"Dawn on such heights as Tabor's mountain  
Shows a child Deborah glad and free;  
Rainbows on every sobbing fountain,  
A tearless bright Callirrhoe.  
I seek not one as Night's sad daughter,  
Nor one in Siser's camp on high  
When sunset flames with swords of slaughter  
And bannered armies mass the sky.

"Only as little maidens, gaily  
At play by wood and waterfall,  
Hillside and sea, I dream them dally  
And hear their happy voices call.  
Their songs rejoice when morn rejoices,  
They murmur home through evening's shades;  
The cherished ghosts of children's voices,  
The memories of little maids!"

I DO THE very best I know how; the best I can; and I mean to keep doing so until the end. If the end brings me out all right, what is said against me won't amount to anything. If the end brings me out wrong, ten angels swearing I was right would make no difference.—*Abraham Lincoln.*

## ENGLISH PRIMATE ON THE "WOMAN QUESTION"

Address to Canterbury Diocesan Conference

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau }  
London, July 7, 1914 }

THE Archbishop of Canterbury presided over the Canterbury diocesan conference held last week at Lambeth Palace. His address was devoted to some of the foremost public questions of the day, and especially to the question of "the right position and the appropriate activities of womanhood in the public life of this country." His Grace observed that in the main it was a social question for the community as a whole, and for that reason it had, of necessity, a "large religious element" which concerned such a gathering as that diocesan conference. They found themselves at the mercy of cross-currents and cross divisions, good and evil, intentional and accidental, which made the task of finding a plain, straightforward solution quite extraordinarily difficult.

Continuing, the Archbishop said:

"To my own mind the outstanding feature of the controversy in its present aspect is the deep pathos of seeing splendid energy and self-devotion—self-devotion, remember, for no mere personal end or aim, but for what is regarded as a sacred cause—distorted and mis-handled by a little group in a manner so mischievous that it results inevitably and beyond all doubt in harming the very cause which it is meant to further, and thus confusing the issue of a matter which, beyond most other things, does need for its right handling quiet balance of judgment and—pardon the unattractive word—'prosaic' rather than sentimental discussion. (Cheers.) And the pathos, or the 'pity of it,' is deepened to us all, whatever your view on the ultimate merits of the question, by knowing that some at least of those who have become unhinged and violent owe their hysterical condition to the shock which came to them in the sudden realization of existing facts about some forms of the moral vice which casts so shameful a stain upon the Christian community, and chiefly on its manhood. These facts, whereof they had had little or no knowledge, were now, with excited declamation, ruthlessly and exaggeratedly thrust upon highly strung temperaments with natural and truly pitiable results. We who have long had these frightful problems of moral viciousness before us, and have most of us been fighting steadily for years past against the cowardliness and cruelty of the accursed thing, have perhaps never realized what it may mean to a sensitive and unbalanced temperament to have a sudden revelation of these horrors flashed in upon it. Do not suppose me to imply that that affords an explanation, far less an excuse, for these violent outbreaks of folly and wrongdoing. It is not so. They are unmitigatedly evil. They are hostile to the foundation principles of Christian citizenship. They are, as all history shows, infectious among weak and excitable natures. Recklessness and high-handed self-will, once it has taken root, is a plant of quick and baneful growth. But the special point which I have mentioned is a factor in the present imbroglio—a factor which ought not to be forgotten, least of all by us who are men."

They might hold this view or that about what ought to be ultimately decided, added the Archbishop; but the whole wide question of woman's part in the common responsibilities of public duty—which had bearings far beyond the mere possession or non-possession of a Parliamentary vote—was one which required for the public good "the application of the calmest and most thoughtful statesmanship, central and local, civil and ecclesiastical."

In the course of the Bishop of Bristol's address at his enthronement in his Cathedral church last Wednesday, his

Bishop of Bristol  
Makes Address

Lordship (Dr. Nickson) referred to the limits of comprehension within the Church. We must all reflect," he said, "as

we press our own views, our own policies, that if union of functions in the Church is to be effective these must not pass the bounds of possible harmony. The activity of the worker, the pronouncement of the scholar, the practice of the worshipper, have all alike to keep this in view. This is the check which spiritual understanding imposes on thoughtless zeal." In days when impatience under restraint is one of the disquieting features of the times, it was the more incumbent on those who were spiritual leaders to see to it that no actions on their part gave countenance to any charge of disregard of authority. This involved that "development and practice must be in accord with the broad general principles which we have inherited; and it does not mean that the Church in her corporate capacity, and not individuals acting on their own initiative, must first authorize and endorse." To that position the Bishop declared his own loyalty on ascending the episcopal throne of Bristol, and



to that position the Bishop also claimed the loyalty of his clergy.

As the result of the first election of Proctors in Convocation for the clergy of the new diocese of Chelmsford, the Rev. W. J. Sparrow Simpson was one of the two successful nominees. Dr. Sparrow Simpson occupies the post of chaplain at St. Mary's Hospital, Ilford, Essex, and is the editor of the *English Church Review*. He is one of the Church's most scholarly divines and a very sound Catholic theologian. These are the kind of men we want in convocation, not mediocrities or vague religionists.

The Bishop of Southwark has arranged for a visit to Canada in September in connection with the Archbishops' Western Canada Fund.

J. G. HALL.

## WORK OF COMMUNITY OF THE RESURRECTION IN ENGLAND

The Living Church News Bureau }  
London, July 7, 1914 }

THE annual service and meeting of the Community of the Resurrection were held in London on Wednesday last. The Catholic oblation of the Holy Eucharist was solemnly offered at 9 o'clock in St. Matthew's Church, Westminster. There was a large congregation of worshippers, and the musical parts of the service were sung, as in the community's chapel at Mirfield, to the traditional plainsong by a choir of Mirfield students. The Rev. Father George Longridge, who has become the superior, preached the sermon, and said that they were there that morning to offer their Eucharist—"the Holy Thanksgiving to God"—their thanksgiving for the infinite and central mercy of our redemption. But they were there especially to thank God for all His mercy and loving kindness to their community and fraternity. If they looked back to that little group who more than twenty years ago were gathered in the chapel of Pusey House to make their first vows—and then looked at the community now, with its growing numbers, its manifold activities, and its ever increasing circle of companions and associates, they could only say with deepest thankfulness, "It is the Lord's doing, and it is marvellous in our eyes." Not the least of God's gifts to them had been the large number of friends gathered into the fraternity to whose prayers and alms the community owed so much. Without the fraternity they could never have done, humanly speaking, what they had been enabled to do. And yet as he said these words they seemed to carry a note of warning. They must be ever seeking the guidance of God rather than forming their own plans. They must humbly realize that their community existed solely for the sake of the Kingdom of God, to be used when and how He pleased.

The superior went on to refer to the aims of the fraternity established in connection with the community, and he was convinced that all those who were living under its rule were doing something of the highest value not only for the Church of God but also for the national life.

The annual meeting of the Community of the Resurrection was held at the Church House, Westminster. The Bishop of Lichfield (Dr. Kempthorne), who presided, said he could testify with a full and warm heart to the excellence and indispensableness of the work which the community was doing. As regards its home mission work, he had reason to thank God for what it had done in his own diocese. In regard to the mission work carried on in South Africa, the withdrawal of the ten members working there would be a very great loss to the South African Church. He was also certain that the Church would be much the poorer without the well-known output of Mirfield manuals. Referring to the "splendid branch" of the community's work in training men of the poorer classes for the priesthood, here, the Bishop said, the Community of the Resurrection came to the help of the Church. If there were fifty institutions in England that trained men as Mirfield trained them, then there would be a possibility of the ministry of the Church being filled with suitable men. The aim of the community's college was to produce men who were thoroughly evangelical and thoroughly Catholic.

Father Frere, the late superior, in his important speech, was rather pessimistic in his outlook on the position of the English Church in the world at large twenty-five years hence. If his forecast, he said, was not to come true, they must amend their ways. What was so discouraging was first of all a lack of clergy at every point. Mirfield had tried to do something

towards making good the deficiency. Again, the reason why the Roman Church was making such progress in many parts of the world was because of the splendid teaching orders it had at its disposal. Here too amendment was required on the part of the English Church: "The whole question of teaching orders needed to be enlarged as much as the supply of the clergy. Schools conducted by teaching orders, of men and women content to seek the reward for their devotion in other than pecuniary forms, were the only possible institutions for supplying religious education in the colonies and elsewhere that could withstand the pressure of other systems of education supported by the bottomless pockets of governments." Here, again, the Community of the Resurrection had in a small way tried to make some contribution in their St. John's College at Johannesburg. Once again they needed to consider seriously the relation of religious communities to missionary work. The missionary problem, he said, was not merely the supply of workers and funds, "but the ability to entrust a great part of the mission work to communities so as to secure continuity and keep up that impetus which it was so difficult to preserve when different individuals were constantly going and coming with all that that involved in loss of method and of personal influence." What was wanted above all, said Father Frere, was the "economic spirit and outlook," and appreciation of the responsibility for the whole work of the Church and for seeing that it was done on harmonious lines.

The Hon. Edward Wood, M.P. (son of Lord Halifax), who was the other speaker, said he was especially grateful to the Mirfield Community for having set itself to try to meet the challenge that in many directions was being thrown out to the English Church at the present moment. As to the supply of clergy, he thought that public opinion demanded in the case of priests, as in the case of members of Parliament, that poverty should be no bar to a man's admission to holy orders. Mirfield was showing the way in which that demand could be satisfied without any lowering of the standard of fitness in any respect. The community deserved their gratitude for its efforts, and from the bottom of his heart he wished it well.

J. G. HALL.

## WINDOWS UNVEILED IN MEMORY OF POCAHONTAS

THE unveiling and dedication of two memorial windows to Pocahontas, presented to St. George's Church, at Gravesend, England, by the Dames of Virginia, took place on Thursday, July 16th. A general holiday was observed in the little town on the banks of the Thames, and public buildings and private residences were all brightly decorated.

The body of Princess Pocahontas was buried in the chancel of the church, hence the memorial windows. Accompanied by the Mayor and Corporation of Gravesend, Ambassador Page drove to the church through decorated streets, which were lined by thousands of people. The officers and crews of the American battleships *Missouri* and *Illinois*, together with the midshipmen from the Naval Academy at Annapolis, now on board these vessels for their annual practice cruise, took a prominent part in the ceremonies, and they, and the Ambassador, Mr. Page, were warmly cheered by great crowds of townspeople and visitors.

The Ambassador, in unveiling the windows, dwelt on Pocahontas' influence as a bond of peace between the United States and Great Britain. "Might peace and goodwill between the two lands be perpetual," was the Ambassador's final word.

The service of dedication was said by the Rt. Rev. Dr. John Reginald Harmer, Bishop of Rochester.—*New York Tribune*.

OUR LORD teaches us not to shrink from the consequences which we may see to be involved in any course of duty which we have undertaken. He leads us to accept the results of any high choice as they open to our mind—to regard trustfully, in every act of self-dedication, in every resolve we are led to make, whatever possibilities there may be of coming trial, foreseen or unforeseen—to realize in calmness the future, whatever that future may be. If the calling of God is clear, if the sense of duty become the pillar of cloud by day and the pillar of fire by night, ever leading onward, the vision of the cross ought not to hinder our going forward. For one who has put his hand to the plough to look back is to become unfit for the Kingdom of Heaven. And equally so it must be to disobey God, if distrust of His upholding us in the course along which He would guide our steps, whatever trial may meet us in the path, becomes a stumbling block or hindrance to our faith.—*T. T. Carter*.



## NEW YORK COURT GIVES ANOTHER USEFUL DECISION

Sprinkler Law is Upheld for the Protection of Life

OTHER SUMMER NEWS OF THE METROPOLIS

New York Office of The Living Church }  
37 East 28th St.  
New York, July 20, 1914 }

**D**OWN on the eastern shore of Maryland, in a deserted churchyard, there is a tombstone over the body of a man who died when civilization was young in this part of the world. On the stone are the following words:

"This world's a city full of busy streets,  
Death is a market-place where all men meets,  
If life were merchandise that men could buy,  
The rich would live, the poor would die."

It is quite safe to say that the subject of the sanctity of human life has never before these days been so warmly and



NEW PANEL PAINTINGS AT ST. BARTHOLOMEW'S CHAPEL  
NEW YORK

[See New York Letter, July 18th]

extensively advocated. The cold and hard-hearted principles of political economy have been supplanted by the efforts of social service, energized and tempered by considerations on the Fatherhood of God and the brotherhood of men. Not the least among the active and fruitful agencies in bringing about a better social justice, are the social service commissions to be found in most of our dioceses.

It is refreshing to note that the Court of Appeals, in the State of New York, upholds the conviction of a man who refused to install a sprinkler system in his loft building, after having been ordered to do so by the Fire Prevention Bureau. There are now 162 sprinkler orders pending in the legal division of the department which have not been complied with. These are all within the city of New York. The Kayes decision sustains the right of the Fire Commissioner to order such appliances installed in any building where, in his opinion, they are needed to protect life.

A distinguished Churchman, Montgomery Schuyler, died at his home, Winyah avenue, New Rochelle, on Thursday, July 16th, after a short illness of pneumonia, in his seventy-first year. Funeral services were held in Trinity Church, New Rochelle, on Saturday morning. Mr. Schuyler was taken ill on Monday, but not until Wednesday did his physician diagnose his illness as pneumonia.

That he succumbed so quickly was undoubtedly due in part to the shock of his wife's death on July 7th.

Mr. Schuyler had been a journalist for more than forty years. He came to New York at the close of the Civil War, and became an editorial writer. He retired from the field of daily journalism in 1907. He was well known as a writer on American architecture and was intimately acquainted with prominent members of the American Institute of Architects, the National Institute of Arts and Letters, and the Century Club.

Mr. Schuyler was born in Ithaca, N. Y., the son of the Rev. Anthony Schuyler and Eleanor Johnson Schuyler. His father was for many years rector of Grace Church, Orange, N. J. Mr. Schuyler married Katherine Beeckman Livingston in 1876. The Schuylers and the Livingstons, two of the oldest families in the history of New York, had been allied by a previous marriage seven generations back. Robert Livingston, first Lord of the Manor of Livingston, married the daughter of Philip Pieterse Schuyler, who was the first of the name to come to this country, and settled in Albany, then Beverwick, 1650.

"In the group of brilliant young men of the *World*," says the *New York Times*, "long before it was purchased by Mr. Pulitzer, which comprised Hurlbert, 'Baron' Evans, Lanegran, Wheeler, Webb, and House, Schuyler was an admired and attractive figure. He retained, almost to the end of his career, much of the youthful spirit, and his personal charm was undiminished by the flight of years. His connection with the *New York Times* lasted nearly a quarter of a century, and he gave expression, in his contributions to its columns, to the best qualities of his mind. The death of Mr. Schuyler will be mourned far beyond the limits of his family circle and his intimate friends. It followed by but a few days that of his wife, to whom he was devotedly attached."

The Rev. Geo. R. Van de Water, D.D., has sufficiently recovered from his long illness to leave the German Hospital and go to Gilbertsville, N. Y., where he will spend the summer with his sister, Mrs. Benjamin H. Thorp. He confidently expects to be able to resume his work in October, wholly restored to his normal health.

The Rev. Dr. Arthur Ritchie has also improved greatly in health since his withdrawal from active work in the parish of St. Ignatius. The lameness caused by the unfortunate accident which befell him two years ago, and which increased up to the time of his resignation, rendering the performance of his parochial work extremely painful and difficult, is much diminished and bids fair to disappear entirely. The Rev. Maxwell Ganter, the present rector, is spending his vacation in Oxford, attending lectures, leaving the curate, the Rev. Frank Damrosch, in charge of the parish.

The Church of the Transfiguration (Rev. Dr. George Clarke Houghton, rector) will have the services during the summer months of the Rev. Richard S. Read, rector of St. Stephen's Church, Milwaukee, Wis.

The Rev. Stuart L. Tyson will be the morning preached at Grace Church during August.

LET US BEGIN from this moment to acknowledge Him in all our ways, and do everything, whatsoever we do, as service to Him and for His glory, depending upon Him alone for wisdom, and strength, and sweetness, and patience, and everything else that is necessary for the right accomplishing of all our living. It is not so much a change of acts that will be necessary, as a change of motive and of dependence. The house will be kept, or the children cared for, or the business transacted, perhaps, just the same as before as to the outward, but inwardly God will be acknowledged, and depended on, and served; and there will be all the difference between a life lived at ease in the glory of His Presence, and a life lived painfully and with effort apart from Him. There will result also from this bringing of God into our affairs a wonderful accession of divine wisdom in the conduct of them, and a far greater quickness and despatch in their accomplishment, a surprising increase in the fertility of resource, and an enlargement on every side that will amaze the hitherto cramped and cabined soul.—*Hannah Whitall Smith*.

GIVE YOURSELVES anew to God and to God's service, and He will give you the desire and the power to open your treasures; to give to Him, it may be wealth, it may be time, it may be personal service, it may life itself. In His store there is a place for all, for the tears of the penitent, the barley loaves of the child, the two mites of the widow, the savings of the Philippians' "deep poverty," as well as for Mary's ointment, for the land of Barnabas, for the gold and incense and myrrh of these Eastern sages. And if the vision of Christ be before his eyes, and the love of Christ be in his heart, the man of wealth will give his large offering, the man of learning his dear-bought knowledge, the man of business his hard-earned leisure, for the glory of God, for the benefit of his fellow-men, for the Church or for the poor; to feed the hungry, or to teach the ignorant, to help the struggling, or to guide the erring; and each gift will be welcomed by Him who gave Himself for us all, and who asks in return for ourselves as a living sacrifice to Him.—*John Ellerton*.



## NEW CHICAGO SUBURBAN CHURCH ILLUSTRATED

Front Elevation Shown of St. Luke's, Evanston

SUMMER NEWS OF CHICAGO

The Living Church News Bureau }  
Chicago, July 20, 1914 }

**L**AST week's letter began with information as to the new church for St. Luke's parish, Evanston, now in course of erection. We are able now to show an illustration of the façade from the artist's drawing. As already stated, this will be one of the largest and finest churches in the diocese.

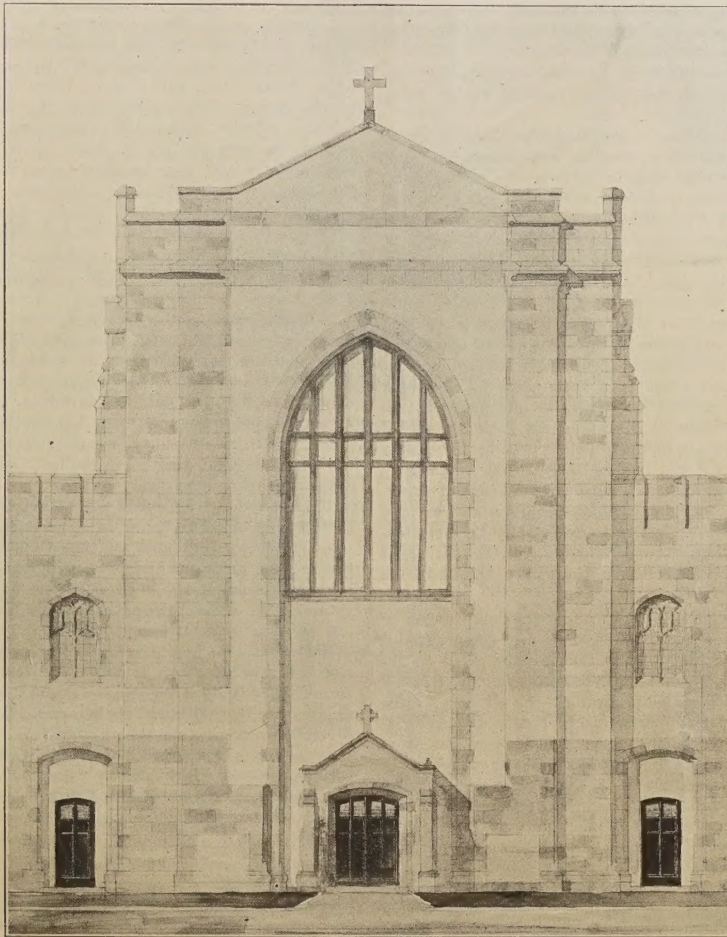
### Resignation of Rev. H. B. Heald

he has been so successfully in charge a little more than two years, having been appointed in March, 1912. Mr. Heald came to our diocese from the diocese of Quincy in May, 1911, and was curate at St. Luke's, Evanston, until his call to Wilmette in the following March. The parish was organized in March 1910, having for many years previously been a mission. It has now more than 265 communicants, with a Sunday school enrollment of some 200. Mr. Heald becomes the rector at Port Chester, N. Y., and will commence his new work after the summer vacation.

The Rev. George Craig Stewart leaves Evanston on July 20th, to be absent until September 1st, the parish being left in charge of

### Personal and Vacation Notes

the Rev. Joseph L. Moody, the new curate. St. Luke's choir will camp during August at Paddock Lake, Wis. St. Bartholomew's choir



FRONT ELEVATION FOR ST. LUKE'S CHURCH, EVANSTON, ILL.  
[Now in Course of Erection]

The latest reports generally received from the Church Missions House have given welcome information concerning the missionary spirit of Chicago Church people. The amount received from Chicago's parishes and missions for the current year was reported as \$17,761.59, towards the apportionment for general missions, whereas the corresponding figure reported at this time last year was but \$15,944.57. This shows an increase of nearly \$2,000 for the current year up to the beginning of the summer from Chicago. Some sixteen congregations had by the date of this report paid or overpaid their apportionment and several others had fully paid pro rata what they had been apportioned for this coming year. It is also encouraging to note that the entire Fifth Province, by the same date had given \$66,924.85, against \$62,265.55 last year.

In this connection it may not be amiss to express sincere regret at the announcement of the resignation of the Rev. J. E. Curzon from the Provincial secretaryship, which position he has filled for the past three years and more. It must be a gratification to him, as to all those who have worked to build up missionary generosity in the Fifth Province, to find the financial results of these labors so steadily gaining.

We are also sorry to chronicle the resignation of the Rev. Harry B. Heald, from the rectorship of St. Augustine's, Wilmette, where

will camp from July 20th to August 1st at White Lake, Mich.

The Rev. Dr. Le Roy T. Weeks is in charge of the Church of the Epiphany during the vacation of the rector, the Rev. H. W. Prince, who will spend part of his time at the Lake Geneva missionary conference. The parish choir will camp as heretofore at Lake Cora, Mich., leaving for the outing on August 17th.

The Rev. Dr. and Mrs. John Henry Hopkins left Chicago for their bungalow on Grand Isle, Lake Champlain, Vt., on July 6th, to remain until after the first of September. The Rev. Stephen Gardner of Monmouth, Ill., is in charge at the Church of the Redeemer during July, and the Rev. James H. Dew-Brittain of Griggsville, Ill., also in the diocese of Quincy, will take charge of this parish during August and until the rector's return in early September. The parish choir takes a vacation during July and August, the music at the 11 A. M. and 7:30 P. M. Sunday services being led by a mixed quartette during these months.

THE ONE MISERY of man is self-will, the one secret of blessedness is the conquest over our own wills. To yield them up to God is rest and peace. What disturbs us in this world is not "trouble," but our opposition to trouble. The true source of all that frets and irritates, and wears away our lives, is not in external things, but in the resistance of our wills to the will of God expressed by external things.—Alexander MacLaren.



# The Episcopate as a Centre of Unity

A Sermon Preached at the Consecration of the Rt. Rev. William Theodotus Capers.

In St. Mark's Church, San Antonio, Texas

By the Rt. Rev. LEWIS W. BURTON, D.D., Bishop of Lexington

"Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one" (St. John 17:20, 21).

**M**Y subject is The Episcopate as a Centre of Unity. I use the word "centre" as meaning both a point about which things gather and also a point whence forces emanate. And I shall discuss the episcopate as a centre of unity, not expecting to show that it is that always and for everybody.

Accepting the diocese as the unit in our ecclesiastical organization, I shall first speak of the Bishop as a centre of unity within his own jurisdiction.

For the great majority of our communicants there is little of the practical sort of relationship that does politically subsist between a citizen and his state, made vividly real by the daily newspaper of his party. There is nothing peculiar to our Episcopal Church life and work in such a condition.

Dr. Thompson, in his recent work on *The Historic Episcopate*, ridicules the diocesan idea. But surely there are exceptional advantages in that larger family life of the congregations for which the diocese stands. Let us enumerate some of them:—the counteraction of selfishness; co-operation in work too large or too general for the single congregation; the salutary influence of a common standard or ideal in preventing deterioration and misdirection; the self-respect, hope, courage, and actual aid that come to the weak and poor congregation from association with the strong and rich parish; the inspirational and corrective influences growing out of fraternity between the clergy; the opportunities for official activity to clergymen and laymen who would not be likely to secure them in the larger field of the national Church; the overseership and superintendence which can be obtained by combination in a diocese and which otherwise would be quite too general; and finally the relationship of the single congregation, through the diocese, to the great life of the Church, when, if the congregation were the unit, its isolation would be well nigh fatal.

All these practical advantages wait upon the realization of diocesan life by the people and parishes that are comprehended in it. And the Bishop is the best answer that can be given to the question, how to lead the people of a diocese into their inheritance of these advantages. Practically he personifies the diocese to the average lay member of it. His opportunity to create an *esprit de corps*, to awaken a diocesan consciousness and conscience, to prove that the diocesan makes the best parishioner, is immense, if he have in a sanctified way a fair share of the unifying power which is displayed by an army commander or a political party leader.

But the cleavages between schools of thought and between ecclesiastical parties will extend through a diocese, as our national issues politically divide the voters in each of the several states. It is not altogether a thing of the past, that large dioceses should thus be divided up into cliques and factions, almost into hostile camps, the conflict between which in conciliar action is fierce, bitter, and protracted. Happily we have outlived the worst and the general manifestations of party spirit: the days of caucuses and of printed tickets in convention elections; and I believe that the Bishop in each diocese has it in his power to relegate the whole business of ecclesiastical politics to the limbo of ancient history.

Of course arbitrary action to this end is impossible. The Bishop can keep his own skirts free from both partisanship and favoritism, and his hands from meddling in the distribution of elective offices. He can, best of all, in a positive way promote between his clergy that social intercourse and exchange of thought and views, which will dissolve the mists of prejudice and bring out, into the clear sunlight of more intimate acquaintance, the good and useful points we all have. Over against the groups or clubs that are formed on the basis of congenial views and friendships, and that are well enough, if counterbalanced, he can introduce methods by which there will be, without discrimination, general gatherings of the clergy for social, intellectual, and spiritual purposes. The Bishop must remember that the Ignatian rule works both ways:—"Let no one do anything apart from the Bishop of the things that pertain to the Church;" and the Bishop should do nothing without the counsel of the presbyters, and without the assistance of the deacons. Mutual consultation between the Bishop and both the clergy and the laity of his diocese, upon matters which may be entirely within the jurisdiction of the one seeking advice, will not only the more assure wisdom, but also will certainly promote a common understanding and unity of spirit and action.

All this does not have in view the reduction of opinion and practice to a dull level of uniformity, nor even the establishment

of a diocesan use, much less a packing the diocese with those who agree with the Bishop, no matter how weak in character and short of efficiency they may be. The purpose is a manly, open, straightforward effort to promote a mutual understanding within the diocesan ranks and a common loyalty to the diocese that will bind all the members of it to each other.

Ruskin was often unpractical, and carries the matter too far in the instance of his insistence that a Bishop's business is to look after Bill and Nancy knocking each other's teeth out on the back street. But the Bishop is to be a father in God to his people and a *pastor paritorum* to his clergy. The children in the Sunday schools, when the visitations are on Sunday mornings, should be growing up to know their Bishop. The house-ridden and afflicted in the congregations which he visits, except in the case of large parishes in great cities, can be called upon. It will be possible for him to arrange to learn of the experiences in joy or sorrow of at least the most prominent and active of the people of his diocese, and to give them some little sign that he rejoices with those that do rejoice and weeps with those that weep.

I pass now to the larger sphere of the national Church. Its unity is susceptible to promotion through the influence of the Episcopate as a centre thereof. I shall quote from Bishop Gore in his *Orders and Unity*, because, if I ventured the statement on my own authority, I should be adjudged a pessimist. He says: "We must not overlook the fact that within our own portion of the Christian Church those whose principles lead them to desire reunion with the ancient Catholic Churches and those whose principles lead them to look towards the Protestant communities are pulling asunder." It would not be seemly to refer to private sources of information; but I am in a position to know that many sober-minded and strong men in this Church of ours are grieved over the present unhappy divisions in our ranks.

The issues of the civil war were fought out to a finish by the veterans on either side; the rancor remains with those who did not take or have that opportunity. The dove of peace seemed to brood over the last General Convention. But a bellicose spirit survives the conciliar battle of debates and votes. At best there seems to be only an armistice; and the contestants on both sides appear to be lying on their arms. There can be allowed great diversities of opinion where they are accompanied by mutual respect. But a continued accentuation of our internal differences is serious because of the epoch we are living in, which is characterized by a very general desire for, and, on our part at least, a formal effort after unity and peace between all communions.

The question I have set myself to answer is, What can the Episcopate do to promote the internal harmony of our own household of faith?

The House of Bishops in Council or individual members thereof in conference, as Bishops in the Church of God, may well meet, from time to time, solemnly and deliberately, to ask themselves, how they shall establish themselves in that leadership which the Church rightfully expects of them? An essential to leadership is indifference to the personal experiences that may result from exercising it. I do not insinuate that the Bishops object to criticism or are confused as to their duty by reason of it, but I insist that it is a mistake to attempt to maintain one's influence or prestige by minding or avoiding criticism.

Now, a discreet exercise of leadership, God-fearing and therefore bold toward men, should be applied to the promotion of harmony and peace between the brethren of our own communion. At the risk of being deemed by some persons dogmatic or even autocratic, the Bishops should exercise leadership in attempting to quiet needless disputes, at least to prevent their proceeding to the harmful extreme of partisan debate; and in attempting to direct or even to counteract movements which may be inauspicious or dangerous. Of course this has to be done in the legitimate methods and by the diplomatic processes of leadership. The fiat of "Peace be still" from human lips will produce the very opposite of "a great calm." Arbitrary leadership is an anachronism today in any department of life or activity. We should be the more anxious for this internal unity because the very course we are rightfully and necessarily pursuing toward securing visible organic unity within the Holy Catholic Church will react by precipitating upon our own communion the fundamental question, In what does true Catholicity consist?

If one wishes a concrete example of what can be done by the episcopate to promote unity within its own household of faith, I would point to the Round Table Conferences arranged by the former



and the present Bishops of London, in 1900 and 1901 respectively, on the subjects of "The Doctrine of Holy Communion and its Expression in Ritual" and of "Confession and Absolution"; and also to the temporary quietus that has been put upon the turmoil occasioned by the Kikuyu incident by reference of the whole matter by the Archbishop of Canterbury to the Central Consultative Body of the Lambeth Conference.

The period of my episcopate has seen the number of Bishops increase from 79, in the General Convention of 1895, to 115 reported in the General Convention of 1913, and has witnessed the surrender of power over the House by a few of the older and leading Bishops to the whole body without discrimination, and the allowance of liberty of speech to even the newest member. As one bid for leadership for the House of Bishops, I feel moved to make the statement that there is therein a remarkable manifestation of unity of spirit in the bond of peace; a freedom from partisanship and wire-pulling. The effect of membership in the House and of service in the Episcopate is the correction of tendencies to extremes and of errors in perspectives; is the softening down of the spirit of intolerance and the cultivation of a right judgment in estimating proportionate values.

We turn now to a far more difficult aspect of our subject: The Episcopate as a Centre of Unity for Christendom.

The problems of unity which confronted the early Christian Church were phenomenal. Persecution from without would naturally draw Church members together; but the pagan society that surrounded them presented terrible temptations to backsliding. And the comprehension within the Church of the utterly discordant elements of a legalizing Judaism and a jealous Hellenism, of a theosophical Gnosticism and of a rationalism that, by a reaction, attended the disintegration of the pagan religions, threatened, not merely schism, but the very continuance of Christianity itself. Meanwhile the era of inspiration and of direct divine authority was passing, and the infant Church was providentially being trained to muster its own meagre resources to act in co-operation with the unflinching grace of God. The ministry of the Church was therefore developed by the very struggle to exist; shaped both by the necessary resistance to bloody persecution from without and by the need of a bond of union within. Bishop Lightfoot saw the development of the ministry in this light and quotes Jerome's statement, "that one presbyter was elected, that he might be placed over the rest as a remedy against schism, and that each man might not draw to himself and thus break up the Church of Christ."

It was a recognition of the peculiar fitness of the ministry of his day to meet these dangers that led Ignatius, when he was being dragged across Asia Minor to martyrdom in Rome, in 110 A. D., to write epistles, urging the Churches to find in the supremacy of their Bishops the centre of their unity and the source of their strength. Irenaeus, at about 180 A. D., and Tertullian, some twenty years later, were born into an era of heresy. To them the fact of a succession of Bishops, some of the branches in the succession reaching back to the Apostles, guaranteed, as against irresponsible teachers, a tradition of pure doctrine and assured the dogmatic unity of the Church.

The testimony of modern scholars to the fact that, in the early centuries of the Church, "the great instrument of unity was the episcopate," is as strong as it is unanimous. Canon Hobhouse says: "It is difficult to exaggerate the unifying influence which was exerted by the office." The following is Harnack's witness: "It was the Bishops properly speaking who held together the individual members of the Churches." And Dr. Newman Smyth declares that "Historians are agreed that the episcopate in the second century was a providential means of preserving the true tradition and doctrine of the Church."

Indeed, it would appear that even as late as the sixteenth century, episcopacy was so strong as a unifying magnet that the breach of many of the Reformers with it was made only with extreme reluctance, and not out of previous conviction that the primitive organization was either congregational or presbyterian. And the Bishop of Chicago strongly argues that that part of Christendom which is episcopal is chiefly embraced within three great communions, while the separatist tendencies generated at the Reformation have produced innumerable subdivisions among those who then abandoned the episcopal form of ministry.

There is reason to think that recommendation of the episcopate on the ground of practical efficiency may be accepted, when higher claims for it from history or from the scriptures may be fruitless. Indeed there is ground for anticipating that it is along the utilitarian line of organization and government that corporate unity between sundered Christian bodies may be found. A wide divergence in sacramental views and ceremonial obtains between non-episcopal Churches; but they claim to be willing to accept all the propositions of the Quadrilateral save that which presents the historic episcopate; and they appear to have a common understanding between themselves as to the ministry. Yet they are not drawn together into an organic unity. But is there not an analogy between the experiences of Ignatius and Irenaeus, which made them value the episcopate on grounds of expediency, and the evils and duties and opportunities that confront the Church of Christ today? And ours is an added task of restoration in contrast with theirs of mere

preservation, in that we have lost that practical corporate unity which they already had.

There is a universal conviction that we must not confront the modern situation with a divided Christendom. But Dr. Briggs, in his work on Church Unity, affirms that "The inefficiency of Protestantism is largely due to the neglect of the executive functions of the historical Episcopate." And a distinguished minister of a Church widely separated from us in organization, in a private letter to me, remarks that it would be well "to show just what the practical offices and services of the Bishop are now to the Church, and how the modification and further extension of some episcopal supervision, not to say authority, is required by the conditions of modern civilization;" and he writes further that "if we search all the polities of the different Churches, we find that there is need of some such unifying function and organ for the sake of practical efficiency."

I have reason to believe that in other quarters also there is an increasing conviction that all the "religious denominations of Christians" need a polity more in keeping with the trend of the times toward combination, concentration, and centralization, manifest in business matters and in governmental affairs. In short, there is no other form of ecclesiastical organization which so effectively combines unity in essentials with the preservation of liberty in non essentials, and promotes charity in all things, as does that which is episcopal. And the solidarity of the episcopate, the truth that each member of that order is not merely a diocesan, but also a Bishop in the Church of God, gives the office a unique value in its symbolizing the principle of unity in organization, authority, and activity, as well as in its tendency to promote the actual fact thereof.

But, even if the fourth of the propositions of the Chicago-Lambeth Quadrilateral were to be independently adopted by the several "denominations of Christians," so as to permit inter-communion between us all, the ideal of unity would not necessarily be attained.

The unity of Christendom involves the organization into one body of those who by Baptism have been incorporated as members into the Holy Catholic Church; the establishment of the mystical body of Christ as a manifest and working entity.

What is the relationship of the episcopate to this conception of unity?

The fourth angle of the Chicago-Lambeth Quadrilateral has been the scene of the fiercest fighting in the cause of unity. Historians agree that the Reformation was, in the popular mind at least, a revolt against the Roman hierarchy. The circumstances under which portions of our land were settled and under which our War of Revolution was fought have kept alive the antipathies generated in the Reformation. To illustrate by an analogy: If I wished to convert citizens of a republic to a constitutional monarchy, I should not, bluntly and in the abstract, propose that they accept a King.

There is a remarkable agreement among modern scholars, writing upon the subject either of the ministry or of unity, and from whatever angle they approach it, in accepting the idea of "The Holy Catholic Church," the "one Catholic and Apostolic Church." Reject the idea which Rawlinson, in his essay in the book entitled *Foundations* has adopted from French and German critics, that Christ was merely a prophet, sharing with the Apostles a vision of a completed Kingdom close at hand. Rather conceive of Christ as head over all things to the Church, of His Holy Spirit as directing and energizing the Church, of Christ's promises to be with the Church to the end of the world and that the Holy Spirit should abide with it forever; and we have a Church divinely endowed with a marvellous power of self-development.

It was manifestly authorized to determine the Canon of Holy Scripture, but did not settle the question until the third Council of Carthage, in A. D. 397. It evidently felt itself empowered to formulate the essential verities revealed in the scriptures into a Creed, but did not complete the task even with the Council of Nicea, in A. D. 325. But, because it was also commissioned to preach the word and to administer the sacraments, and rightly esteemed these to be its highest and most pressing functions, it had, according to the common consent of all historical scholars, evolved a three-fold ministry before the martyrdom of Ignatius in A. D. 110, and had universally established the episcopate as a superior and ruling order, with what is practically diocesan jurisdiction, before the martyrdom of Cyprian, in A. D. 258.

But we shall miss the manifest point of this argument, if we think only of the episcopate as thus evolved by and from the Church. It is the threefold ministry of Bishop, priest, and deacon, that emerges. There is relative superiority of rank among the three in government; there is an assignment and corresponding limitation of functions between the three in ministrations; but the three constitute an inseparable body.

The fact of an historical succession in the ministry is universally conceded. I have already referred to the appeal made to it by Irenaeus and Tertullian for the truths of the gospel. The former, who wrote at about 180 A. D., traces the succession in certain instances to the Apostles, though of course without claiming that the ministry of his day had the authority or the grace possessed by the Apostles themselves. Harnack trusts the list of



Roman Bishops from 155 A. D., or at least from about 166, but the oriental lists not before the third century. Dr. Lindsay, of the Free Church of Scotland, grants that "the guarantee for Christian truth is to be found in the succession of office-bearers in the Churches from the times of the Apostles." And Dr. Thompson, of the American Presbyterian Church, in his recent book, writes: "The Anglican theory for some sort of Apostolic Succession is held by all the Churches which belong to either the Lutheran or the Reformed groups, and by none more distinctly than our Presbyterian Church." And to certify to the fact, he quotes the Westminster Confession. Speaking of "the officers Christ hath appointed for the edification of his Church," it declares that "to these officers the keys of the kingdom of heaven are committed, by virtue whereof they have power respectively to retain and remit sins, to shut that kingdom against the impenitent, both by word and censures, and to open it unto penitent sinners by the ministry of the gospel, and by absolution from censures, as occasion shall require." And the Westminster Confession declares that no man may take to himself these offices, but limits them to those who are regularly called by the Christian people and ordained by the presbytery.

Now these are the facts. To go back into the New Testament and find there corresponding principles seems to me as scientific historically as, biologically, it is scientific to trace the horse back to the little "eohippus" and "orohippus" of the tertiary period, or as it is to apply, even more hypothetically, the evolutionary theory to the origin of man.

Therefore, for the present overture known as the Quadrilateral, there should be proposed by the Anglican Communion the Church-idea, which was so completely lost by the various communions which were the outgrowth of the Reformation. What we and all who profess and call themselves Christians need, is to get back to the fundamental conception of the Church as the Body of Christ, possessing the Spirit of God as a body does a soul; and to put all points of the Quadrilateral into their proper relationship to the Church and to each other—the divinely inspired scriptures as issuing, so far as their human authorship is concerned, from the Church and as addressed to the Church; the creeds as being the formulation by the Church of the essential verities revealed by the scriptures and to be proved by most certain warrant thereof; the sacraments as the divine endowment of the Church with the means of grace and as instruments for the Holy Spirit's action; and the threefold ministry as the officers required from the very beginning for the ruling and administration of the Church, and especially needed in the very nature of things that the word should be preached, the creeds taught, and the sacraments duly administered.

However, the case for the episcopal ministry is not settled by any such mere statement of it as I have just made. While the main facts are by common consent what I have declared, the subsidiary facts and all the varying aspects of the facts as changed in appearance by the local atmosphere, and likewise what we may call the context of these facts, are being subjected to scientific historical investigation by competent scholars from the several points of view. Theories to explain and to apply the facts are inevitable; and these are likely to be the subject of debate until the disputants "agree to disagree." The vital questions are: Has the Holy Catholic Church of the Creed propounded any theory concerning the ministry? Has the Anglican Communion as such fixed upon any theory? And to what extent is the acceptance of a theory to be made essential to the organic unity of the Church? The issue, narrowed down to fundamental principles, is this: The ordination and consecration vows of priest and Bishop forbid the teaching of anything as necessary to eternal salvation, which may not, in the persuasion of the said priest and Bishop, be concluded and proved by the scripture. What is the teaching of scripture on the subject of the ministry? If what I have said of the Church is correct, we have a right to insist that the scripture be interpreted in the light of history. That is the position taken in the Preface to the Ordinal of the Anglican Communion.

But I feel warranted in delivering both a warning and an exhortation. As unity becomes more and more the issue of the day, the whole question of the ministry will be increasingly the subject of scientific investigation and of public discussion.

One of the weaknesses back of the Quadrilateral is not that there is any lack of sincerity or earnestness on the part of the Church putting it forth, as has been insinuated, but that there is in that Church, as Bishop Gore has described the condition, the absence of a corporate mind on the subject of Church organization and Church unity.

We have been taught that it was not the scholars nor the councils that practically determined the canon of scripture, but the slowly shaping judgment of the Christian community. The mind of the whole Christian community is the forum into which this question of the ministry will be cast. Two strong books from the Presbyterian point of view have been recently written. Rawlinson in his essay in *Foundations* manifestly wrote under the influence of one of them. Our clergy know of Bishops Wordsworth and Gore and of Dr. Moberly, as perhaps the most prominent among modern writers from the episcopal side. But there is need for a popular presentation of episcopacy in the light of the latest scholarship.

The day has passed when our Bishops and clergy and most intelligent laity can afford to hold purely inherited or merely tradi-

tional views on the subject of the ministry. We must be able to give out of our own knowledge a reason for the faith that is in us. We must read more widely on both sides and study deeply into all the questions and issues involved, if we are to be respected and safe leaders to our Church through the coming crisis.

And while, on our part, we must have an open mind, not so much with reference to what we shall retain for ourselves, as to what we shall insist upon imposing upon others as of necessity, it will be well for the brethren separated from us also to inquire of themselves, whether the prejudice and narrowness and the reading of theories into facts, of which Episcopalians have been charged, are all on one side, and whether the question of sacrifice and surrender and compromise is not as applicable to them as they declare it is to us.

We must on all sides abandon the philosophy of opportunism, as applied to unity, and prepare ourselves for the day when it will be manifested of what we have builded the Church, on the foundation of Jesus Christ that was laid by the apostles: whether of gold, silver, precious stones; or of wood, hay, stubble.

[At this point a personal address to the Bishop-elect followed.]

MISSIONARY BULLETIN FOR JULY

NEW YORK, July 15, 1914.

LAST month it was our privilege to report an increase of over \$8,000 in the offerings for the Apportionment from those of the previous year. To-day it is our great privilege to say that to July 1st the increase, reported a month ago, has grown to \$26,883.65, viz.:

From Parishes .....	\$543,081.44
From Individuals .....	50,343.30
From the Sunday Schools.....	171,258.99
From the Woman's Auxiliary.....	84,991.30
From the Junior Auxiliary.....	15,848.25
Total .....	\$865,523.28
To July 1st, 1913, they were.....	838,639.63
Increase .....	\$ 26,883.65

Our financial year is drawing to its close, and but two months now remain in which to receive the balance of the gifts from the Church. No Apportionment letter will be issued in August, so this must be the last word.

It has been an anxious year for many and many a loyal soul throughout the land. Anxious, because their hearts are bound up in the advancement of the work, and their happiness depends upon its prosperity. Very few there are who can consider with equanimity the possibility of an increased deficit, already far too large, with the ultimate necessity of partial curtailment of the work. Yet, these very thoughts have weighed down the hearts of the members of the Board, and for them too, the year has been a most anxious one. All honor to the missionaries themselves. Like us, they are human, and they must have heard of the Church's perplexity. But never a word has come from them, so far as we know. No thought of what might be their fate has been uttered, only the prayer has been made that they might receive greater understanding, and be given greater opportunity.

When we look back over the past decade and a half, we would be lost in wonderment at the amazing growth of the work, did we not remember who it is that directs it. He once said, "I have compassion on the multitude," and beheld four thousand men, besides women and children, were filled with the seven loaves and a few little fishes. He also once said, "Feed My sheep." He did not say, the sheep near by, nor the sheep far away, but simply, "My sheep." Has Christianity a greater responsibility, a greater privilege? For when the "sheep" are fed, as fed they must and will be, then everybody's anxiety and fear and trouble will pass away. And all will then follow Him, and He will have compassion on the multitude.

GEORGE GORDON KING, *Treasurer.*

IT IS AN EXCELLENT PLAN for Church people to make their offerings to general philanthropies and secular charities through the Church, that their gifts may be presented at the altar of God first, and then transmitted by the parish treasurer to the designated object. This helps to show the injustice of the reproach sometimes heard, that Christians are narrow in their benefactions. Put a check or a sum of money, with your name, in an envelope, marked with the address of the charity for which you design it, and drop it in the collection-plate. The parish treasurer will send it, with your name as donor, to the proper person; and the Church will get due credit for this fruit of her teachings. You can, of course, give anonymously in the same way, if you prefer.—*Rev. Dr. William Harman van Allen.*



## Pershore Abbey

EIGHT miles from the Cathedral city of Worcester, in England, lies the ancient Abbey of Pershore, founded by Oswald, nephew of Ethelred, King of the Mercians circa A.D. 682 for Canons Regular of the Order of St. Augustine. In A. D. 983 these were displaced by King Edgar in favor of Benedictine monks.

Pershore suffered the fate of other Worcestershire monastic foundations during the political upheavals of the next century, being pillaged and burnt by the Duke Alphere who seized the monastic lands. On his death these in part reverting to the Crown, Edward the Confessor gave them, including half the town of Pershore, to his new foundation at Westminster. Odda, his son and heir, took the monastic vow at Deerhurst, nearby, vowing himself, says the *Monastery Chronicle*, to virginity, lest he have a son like his father.

He gave back to Pershore such of its estates as he held, and dying, was buried in the Lady Chapel. Among his gifts were the relics of St. Edburga, whose name was added to the dedication: her shrine becoming a resort of pilgrims and a source of profit to the Abbey in the later middle ages.

King John confirmed the Abbey in all its lands, honors, and privileges granted by former kings and benefactors. In 1264 the then Abbot was summoned to Parliament to confer on the affairs of the kingdom with Simon de Montfort.

Assisted in 1223 by Henry III., and again in 1288 by Edward I., to rebuild after fires which consumed most of the domestic buildings and the church, from this latter period date

economy and by supporting the monks partly out of his own purse, he has paid off the Abbey's indebtedness and states that if he could have the last half year's rents he could be cleared entirely. For himself he asks a pension and residence, likewise a pension for his virtuous monks. He was granted 160 pounds a year and part of the Abbey buildings with fish ponds and orchards. He died at a great age in 1553.

All the Abbey has disappeared except the choir and transepts. In the garden of the Abbey house lie the foundations of the nave and south aisle; the house itself dating from the first half of the nineteenth century.

In 1911 this, with its grounds, was bought by a benefactor



PERSHORE ABBEY



PERSHORE ABBEY. INTERIOR

the existing choir, transepts, and central tower, the only parts of the ancient buildings remaining above ground.

The rule growing slacker with the passage of time, and the Abbey revenues being burdened with pensions granted by the kings to their servants in their old ages out of the monastic funds, Pershore Abbey sank deeper and deeper in debt, the number of monks decreased to twenty, until, in September 1526, John Stonywell, Bishop of Polizzi, prior of the cell of Oxford, received the Royal Assent to his election. Abbott Stonywell, in his letter of surrender to Cromwell, says that by great

and restored once more to the Benedictines. It was given to Caldey with the idea of sending a colony of monks there later.

On Caldey's secession to Rome, Pershore was surrendered to the faithful remnant, six in number; and shortly three novices will be added to them, one of whom is a priest.

The Bishop of Worcester, on St. James' Day last, opened and blessed the house with simple and impressive ceremony. The Metropolitan of Canterbury has approved. The monks have now formal Benedictine status, the Latin offices as at Caldey, and an Episcopal visitor in the person of the Bishop of Worcester. They are supporting themselves by cultivating their garden, raising chickens, and by dairy products. Shortly Brother Charles, who had charge of the Caldey vestment room, joins them, when again they will begin to make vestments and fill orders.

Many of the Confratres in England have come forward with offers of good will and assistance. Cards have been printed and medals struck which will be sent to those who will apply for the rules of membership.

No list of the members of the Caldey Confraternity is in the hands of the Pershore monks, and it is desired to get in touch with all those in this country who were formerly members.

With this end in view a meeting was held in the General Theological Seminary, New York, May 2nd, when it was decided to appoint a secretary and write to those whose names and addresses were known. This has been done, but there were very few names known. There must be many more. Those who have had no word are requested to send their names and addresses to the Provisional Secretary in America, Mr. W. Horsfield, 7 West Forty-fifth street, New York.

Later in the year it is proposed to have a corporate Communion of the Confratres at a convenient church in New York City.

WE KNOW not precisely what is best for us. We know not what will make us truly happy. We know not what will help us best in our struggle against temptations. And if we were to try to make a distinction between our mere passing wishes and that which our souls really needed, we should utterly fail. But we need not try. Let us take all our wishes, all our longings, all the promptings of our consciences, to the feet of our Father. He will hear and He will do. He will hear all we say. He will know what parts of our prayer are best for us to have, and what are not. And He will give us what His fatherly love will choose. And therefore to all our prayers we will add, "Thy will be done in earth, as it is in heaven."—*Frederick Temple*.



# Man His Own Illustration of the Divine Trinity

An Address Delivered Before the Seabury Club of Northwestern University

By the Rev. Dr. LeROY TITUS WEEKS

**C**HIS address is founded on two passages of Holy Scripture. In Ephesians 5:1 we read, Be ye imitators of God. In Matthew 22:37 we read, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. The second is like unto it. Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets.

It is a sweeping demand of us that we be imitators of an omniscient, omnipotent, omnipresent God. The translators of the Authorized Version in lack of faith, made it read, Be ye followers of God. But the Greek word is μιμηται imitators.

Though this be a sweeping demand, the second Scripture unlocks the secret of it. We can consciously imitate only one who has in some way been revealed to us. God has revealed Himself through His Holy Word and by the aid of the world of nature, in two ways: as emotion and as intellect. There is a third revelation, an internal and spiritual one—these three and none other.

St. Paul tells us in Romans 1:20 that the invisible things of God from the creation of the world are clearly seen, being perceived through the things that are made. Here St. Paul plainly says that nature is one book of revelation.

God has thus revealed Himself emotionally and intellectually to all sorts and conditions of men. By these two he leads up to the third, the revelation in which the Spirit of God comes vitally in contact with the spirit of man, and the man is born again.

We now observe why the Lord Jesus called this the first and great commandment, and why all the Law and the Prophets hang thereon. It is because this commandment is the all-engulfing one. It comprehends man's emotional nature, that is, his heart; it comprehends his intellectual nature, that is, his mind; and it comprehends his spiritual nature, that is, his soul. And this is all there is of a man that in any way differentiates him from the mere animal.

The word heart occurs in the New Testament one hundred and sixty-one times, and covers all that is put forth concerning the emotional nature of man. Out of the heart are the issues of life; and life, in plant or animal, is an emotional quality or manifestation.

As God has revealed Himself to us in only three ways, we can imitate Him in these three ways, and these only. And the command to love the Lord God in these three ways, makes love the fundamental motor in each of the ways. Therefore, Thou shalt love the Lord thy God with all thy emotional nature, and with all thy spiritual nature, and with all thy intellect.

How does God reveal Himself to us emotionally? By the emotional quality of beauty and wonder in the motions of grass and flowers and grain fields undulating under the scampering feet of the wind; by the waves, the tides, the breakers, the spindrift, of the ocean driven before the force of gravity, or before the scorching whip of Euroclydon. The earthquake, the volcano, the mighty caldrons of space with their stars and comets, the inexhaustible combinations of color and aroma in plant life, the fountains and tides of emotion in man's own heart—all these are suggestions of God's emotional nature.

So, we can imitate God emotionally. And, whenever we imitate Him with perfect love in the quality of our emotions, we are learning to follow the first requirement of this first and great commandment.

When the great Kepler sensed in some measure the marvels of the intellect of God, as it moves unhindered in its bewildering beauty throughout the stellar universe, he cried out, "O my God, I think thy thoughts after thee." Yes, we do think God's thoughts after Him.

So, we imitate God when we think. And when, in our thinking, we turn the power of thought to the correcting of the vagaries of the heart, and to directing logically the emotional forces, there will be something accomplished with the accumulated force in this back-water of the heart, thus dammed and conserved by the intellect. It will be worked up over the blades of the turbine, and made to grind some of those grists of the gods that are ground so slowly and so exceeding fine. Thus, when we think clearly, and apply that thinking to the

effective directing of the emotional forces, we are learning the third part of this first and great commandment.

It does not seem difficult of comprehension that man should be able to imitate God in the loving and tender quality of His emotions. Nor does it seem perplexing that man should be able to imitate God in thinking. But how shall he imitate God spiritually? Can it be done by attitudinizing? Can it be done by donning surplice and stole? or even by wearing the mitre? Can it be done by any manner or any intensity of searching? It cannot.

Ye must be born again. Every saint that ever lived was born into the kingdom of God. There is no other entrance. We lie in our cradles and imitate without effort, infallibly, unavoidably, those who are our parents, as no one else in the whole world can do it—and all because of birth. When we are born into the Kingdom of God, and our spirits have come in vital contact with the Spirit of God, then we begin organically to imitate God spiritually. This imitation is by growth.

Obedying this commandment keeps us in perfect balance. Those who give the emotions sway without adequate restraint of the intellect will be like engines that have jumped the track, and are ploughing more or less aimlessly and destructively across lots. The mind is to the heart what atmospheric pressure is to water, it keeps it from coming too soon to the boiling point. Without adequate atmospheric pressure the water will boil, dancing and bubbling jubilantly, but it will not cook anything. On the other hand, those who cry down the emotions may find themselves shut forever outside the harbor, when a high tide might carry them into the haven and to safety.

Samuel tells us how Rizpah, when the bodies of her slain sons were, by David's command, hung up in Gibeah of Saul, spread sackcloth upon the rocks, and from barley harvest until the autumn rains, suffered not the fowls of the air by day, nor the beasts of the field by night, to touch those sacred bodies. Eight months she stood there on her patch of sackcloth, guarding the offspring of her body from attacking eagles by day, and from attacking jackals by night. Like the great Antigone, she braved the displeasure of a powerful king, in order to do honor to her dead. O, Motherhood! I ask you, has the maternal emotion reached a higher vantage ground in these latter days than that reached by this concubine of Saul?

Let us listen a moment to the outbreak of paternal grief by this same King David, when he is stricken by the same arrow. We see him stumbling broken-hearted up the stair to that room over the gate, wringing his hands and wailing, "Oh, Absalom! my son, my son Absalom! Would God I had died for thee, Oh, Absalom! my son, my son!" Then point me out a modern instance where the flames of paternal love have mounted to a sublimer height.

Let us go a little farther back. We see a lover serving seven joyful years to win the woman he loves. We see him doomed to chew "Disappointment's dry and bitter root." For another seven years, wherein he says, "In the day the drought consumed me, the frost by-night," he toiled for his beloved Rachel. And yet he says these fourteen years passed as but a few days on account of the love he had for her. Here again we have an ancient model that no modern lover has surpassed.

I reach the conclusion that the world's emotional bank account is a constant quantity, and that we cannot increase it. That is, man has not advanced and cannot advance to higher ground emotionally than was reached ages ago.

We read that Enoch walked with God. That is close spiritual contact. Abraham received the heavenly messengers into his tent, and entertained them as friends. It takes a clear spiritual vision to see the messengers from above. Samuel heard repeatedly the Divine voice.

I reach a second conclusion: that the world's spiritual bank account is a constant quantity, and that man cannot increase it.

Now, what of man's intellectual bank account? Jehovah asked Job, Canst thou command the lightnings that they may go, and say unto thee, Here we are? We can command the lightnings now. When I lost my pocketbook on the Rigi mountain, in Switzerland, I commanded the lightnings, and they went under the ocean and brought back a deposit to my account



in the London and County Bank, in Oxford. We command the lightnings, and they light our homes, speed our messages, carry our burdens, and make our factories hum. And so it goes. Intellect has mounted to one vantage ground after another, until it has raised man from being a savage mate of the cave bear to being the mate of the sky-lark. Yea, man has soared in his air-ship to where no eagle or sky-lark ever was or ever will be. So, I reach this third conclusion: that there is never a day in which man does not add to his intellectual bank account.

It may seem for a moment that in these latter days, the heart has reached higher ground in the emotional victories in Art, Architecture, Landscape Gardening, and the like. But this is only a seeming so. Sculpture still limps lamely in the distance after Praxiteles. Only once did the Moonlight Sonata go in rhythmic beauty through the transmuting meshes of Beethoven's brain. But intellect has invented ways of manifold the dreams of the musician and the artist, until the Moonlight Sonata delights every ear, and every home is blessed by the uplifting presence of The Angelus. So, through the victories of the intellect, the heart gets itself ever adequately set forth.

But, the vast significance of this Scripture is that it involves man as a trinity, just as God is a Trinity. By studying himself can man see how a trinity can still be a unified personality. One author on Theology says that man's personality is one of the best proofs of his kinship and likeness to God, man and God being the only two personalities.

The Divine Trinity appeals to us as an emotional personality most powerfully through the Son. The Son touches us peculiarly at all emotional points. The Father, Jehovah, appeals to us most powerfully as Creator—as intellect. In man the creative forces centre in the intellect. The Holy Ghost proceeds from the Father and the Son. In man the emotional and intellectual natures are drawn out by external forces, while the spiritual nature gets all its growth from within, proceeding from the emotional and intellectual natures.

We are the children of a Triune God, and are joint heirs of Christ, who is heir to the fulness of the Triune Godhead. Yes, we, too, are of the God kind, and are each a walking illustration of the Divine Trinity.

### SOME HELPS TO PENITENTS

BY THE REV. HENRY S. SMART, B.D.

THE Catholic religion is historically and mystically the extension of the Incarnation of our Lord Jesus Christ. Catholicity is a living organism, with a heart full of the love of the Son of God for man. Holy Church reflects this love of her Incarnate Lord in its Sacramental system.

Penance is one of "those five commonly called Sacraments," instituted by Christ for the remission of sins committed after Baptism, through the absolution of a priest. The acts of His priests on earth, our Lord ratifies in heaven. "Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained." The matter of this Sacrament is the act of the penitent, which includes: (1) Contrition; (2) Confession; (3) Satisfaction. The form is the act of absolution on the part of the priest.

The Church teaches and offers the following "helps" to penitents, which if approached with right dispositions and honestly received, will help man to realize the number and gravity of his sins; will overwhelm him with his own unworthiness, making him truly sorry, with a readiness to confess "with full purpose of amendment" and "to make restitution and satisfaction, according to the uttermost of his powers."

(1) The first of these "helps" is the Sacrament of Holy Baptism. This is the initial act of God upon the sinner. By this Sacrament man is incorporated into the mystical body of Christ, for Baptism remits all sin, original and actual; but in the case of an adult, the latter, only when there is an act of penitence. Holy Baptism endues the soul with heavenly virtues.

(2) *Divine worship* is the medium by which the creature offers himself up to the Creator. Consequently, both public and private prayer are of inestimable value to those who, "continually mortifying all evil and corrupt affections, are daily endeavoring to proceed in all virtue and godliness of living." The Book of Common Prayer teaches the necessity of Contrition in a most definite way. Its keynote is, hatred for sin and love for God. The Prayer Book helps the conscientious soul,

day by day, week by week, year by year, to find that disposition which God accepts and blesses.

(3) Another great help will be found in hearing the *Word of God preached*. Every true sermon will move the soul to a genuine contrition, with an eager desire to seek the comfort and the blessedness of forgiveness. Preaching persuades men to be reconciled to God. It teaches that man's ultimate triumph over evil is secured to him by Faith, Repentance, and Good Works. Through this blessed channel of grace, the soul regains courage to work out its own salvation, "to shun that which is evil and cleave to that which is good."

(4) *Private prayer*, which includes *self-examination* and *meditation*, is a constant help to the penitent, and strengthens any weak point. By mental prayer, man learns to know, love, and serve God better. By thorough self-examination he will be moved to true sorrow for his sins. Self-examination is requisite for a due reception of the Holy Eucharist, because it is necessary that the soul should have some realization of the number and gravity of its sins.

(5) Above all helps, is the *Holy Eucharist*. This highest of all services, gives definiteness to the search after spiritual union with Christ. All other helps lead to it. "I am the living Bread, which came down from heaven." By means of partaking of this "Bread of Life," our prayers, praises, meditations, examinations, confessions; "ourselves, our souls and bodies," united with Christ, become sanctified and acceptable to God, through the merits of His Mediation. Here at the foot of the Cross, in the Real Presence of Christ, man learns godly sorrow for his sins, as he can learn it nowhere else. Here the sincere penitent realizes that the greatest blessing man has received or ever can receive, is the *grace* which flows from the *Incarnation* of Jesus Christ, the Eternal Son of God:

"O Jesu Christ, if aught there be  
That more than all beside,  
In ever-painful memory  
Must in my heart abide,

"It is that deep ingratitude  
Which I to Thee have shown,  
Who didst for me in tears and blood  
Upon the Cross atone."

### WORK OF THE JOINT COMMISSION ON SOCIAL SERVICE

SINCE the last General Convention, the Joint Commission on Social Service has continued its work of organizing and educating the forces of the Church—provincial, diocesan, and parochial—for effective social action, in coöperation with social agencies of other communions and with secular agencies, governmental and voluntary, as occasion offers.

Investigations have been made of prison labor, of social insurance, and of the Paterson, N. J., strike of 1913—this last in coöperation with the Federal Council of the Churches of Christ in America. During the year various publications have been issued, including especially the book, *Social Service at the General Convention of 1913*. At the request of the General Board of Religious Education, a correspondence course in ten lessons has been prepared for Church workers in industrial communities. The social service charts displayed at the General Convention have been in use during the year as a traveling exhibit at diocesan conventions, parish and interdenominational meetings, etc. An attempt has also been made at closer co-ordination of social service, missions, and religious education, with a special view to the creation of provincial boards charged with these respective functions. To facilitate the organization of the Provinces for social service, the Commission has issued a "Proposed Canon of Provincial Boards of Social Service." During the year also diocesan and parish social service agencies have been instrumental in bringing the Church in their respective fields face to face with outstanding problems of the day.

This work, necessary though it be, cannot be carried on without funds. Acting on the authority given it by the last General Convention, the Commission is therefore appealing to the Church at large for contributions, and hopes ultimately to work out an apportionment plan. Meantime, contributions in any amount will be welcome. They should be sent to the executive secretary, the Rev. F. M. Crouch, 281 Fourth avenue, or to the treasurer, William Fellowes Morgan, Arch 11, Brooklyn Bridge, New York City. Requests for literature and the use of the traveling exhibit should be addressed to the executive secretary.



# SOCIAL SERVICE

✱ Clinton Rogers Woodruff, Editor ✱

Correspondence for this Department should be addressed to the Editor at North American Building, Philadelphia

## BROOKLYN PARISH MAINTAINS A PLAYGROUND

THE Social Service League of Holy Trinity parish, Brooklyn, has maintained a playground in coöperation with the Parks and Playground Association, which furnished the equipment. The work has been carried on with remarkable success. In the summer of 1911 the League approached the association for the use of a vacant lot for a playground in the crowded part of the city. After conferences with the owners, a vacant piece of property was secured on the agreement that the League finance it. The playground has since been maintained under the same auspices, and shows steady growth in the numbers and influence. The original lot had a frontage of about 200 feet. Separated by a high fence was an unused piece of property about the same size. This was obtained in the spring of 1912, the dock company, to whom it belonged, at its own expense, removing the dividing fence, clearing and leveling the new field. This provided a larger playground.

In 1911 the playground was devoted to the pastimes of the small boys and girls under the direction of a woman play-leader. The additional space has afforded room for baseball and the sports for the older boys. Morning sessions have been arranged under a man play-leader, while the girls are given their turn in the afternoon. This plan greatly increased the usefulness of the playground.

Here follows a statistical record of the attendance:

1911 .....	4,800
1912 .....	5,000
1913 .....	6,096

## INTERNATIONAL BUSINESS ARBITRATION

The business men of thirty-seven nations, representing 369 associations, ninety-one of them from the United States, recently met in Paris. This congress considered a plan presented by Charles L. Bernheimer, chairman of the committee of New York's Chamber of Commerce on the settlement of business disputes, that would apply the principle of speedy adjustment out of court to disputes arising between business men of different countries. Under it, if a Londoner should make a contract with a New Yorker containing a standard clause referring differences about interpreting its terms or performance to the nearest commercial body of which one of the contractors was a member, that body would undertake the work. The award of such a tribunal might not always have the legal effect of a judgment in a court of law; but the award would be enforceable morally, because the mere publication of non-compliance with it by one or the other party would cause him to lose caste with his chamber of commerce or board of trade. The strong compulsion that communities impose upon their respectable members, called *Sittlichkeit* by the Germans, would make the procedure adequate.

This International Congress adopted a report which called particular attention to the New York Chamber's proposal, and passed a resolution favoring "a technical international conference" of representatives of commercial organizations for the purpose of elaborating a preliminary plan for international conventions for the regulation of litigation between citizens of different countries by means of arbitration. The government of France is asked to call such a conference.

Leading chambers of commerce throughout the world have already signified their approval of the principle laid down. Their formal agreement upon the plan to be applied would be a notable aid to international business and above all to international comity and unity.

## FINANCIERS AND PUBLIC AFFAIRS

"It is very important to the city to have a business man's mayor," said the late Jacob A. Riis, "but it is more important to have a working man's mayor. It is an excellent thing to have rapid transit, but it is a good deal more important, if you look at matters with a proper perspective, to have ample play-

grounds in the poorer quarters of the city, and to take the children off the streets to prevent them from growing up toughs. In the same way it is an admirable thing to have clean streets; indeed, it is an essential thing to have them; but it would be a better thing to have our schools large enough to give ample accommodations to all should-be pupils, and to provide them with proper playgrounds."

While heartily endorsing the spirit of this, I feel disposed to say to those who believe that the business methods of our ablest financiers should be applied to the management of municipal affairs, that they had better go a little slow, for the manner in which the "interests" of stockholders are protected by those controlling certain of our corporations, suggests what would be done to the taxpayers of a city were they to be trusted with municipal powers. "Think of Rogers or Addicks as the mayor of a big city!" remarked the *Pacific Municipalities*, recently, and it might have added, Mellen. "The taxpayers of the worst governed city in the country are getting more for their money than did the stockholders of Amalgamated Copper, or of the New Haven Railroad."

## MUSIC AT "THE LIGHTHOUSE"

The Music School at the Lighthouse in Philadelphia opened September, 1912, and grew so rapidly that it was necessary after the first month to secure more teachers and room for the many pupils who were registering for lessons. Mrs. Bradford gave the use of two rooms in her own home, and two rooms in the Girls' Club. During the first season fifty-five pupils received instruction and at the end of the season there was a waiting list of fifty-three. During the second season (September, 1913—June, 1914) sixty-five pupils were registered, divided as follows: forty piano, eighteen violin, and seven vocal. There was also a chorus of twenty-five girls, which met for one hour every Wednesday evening. In May they gave very successfully an operetta called *The Persian Princess*, in which they were assisted by fourteen members of the Girls' Club, who contributed the dancing. Three public concerts were given during the season, when pupils from each department took part. At each concert there was an increasing number of neighborhood people.

It is felt by those in charge that the music school has been a success for two reasons: first, because of the wonderful confidence the people have in Mrs. Bradford, knowing that what she gave them would be for their development and advancement in every way, and secondly, music seemed to put something higher and more beautiful in their lives and lift them above the narrow, sordid atmosphere in which they live.

## RECENT SMALL PUBLICATIONS

"Relation Between Misinformation in Sex Matters and Vice" and "Man's Inhumanity to Woman" are the titles of two leaflets issued by the diocesan Social Service Commission of New York (416 Lafayette street, N. Y.) and the Church Mission of Help. Another deals with "The Foremost Fact of All the World."

A sermon, "The Double Standard of Morality," by the Rev. Clifford Gray Twombly of St. James' Lancaster, Pa., has been published by the ministerial association of that city.

The annual report of the Committee of Fifteen of Chicago, dealing with the work done to suppress the social evil in that city, has just been published.

THE FIRST minimum wage has been fixed in Massachusetts by the Minimum Wage Commission. It is for the brush trade. It fixes it at \$8.71 a week (\$453 a year). The items making up the budget are: Board and lodging, \$5.25; clothing \$1.44 (\$75 a year); laundry, 50 cents; doctor and dentist, 20 cents; church, 10 cents; newspapers and magazines, 16 cents; vacation, 19 cents; recreation and theatre (once a month), 17 cents; car-fare, 70 cents.



# CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed but yet reserves the right to exercise discretion as to what letters shall be published.

## LICENSES UNDER CANON XX

To the Editor of *The Living Church*:

**M**OST of the Bishops have, I suppose, had some experience of requests for license under Canon XX.; but it is, on the whole, somewhat surprising that these requests have been so few. I have had no more in several years than I could count on my fingers, and it is noticeable that a second request does not usually come from the same clergyman. The experience of such addresses as have been given under occasional license has not been on the whole encouraging.

The reasoning which has governed my own action in the cases which have come up is somewhat different from that of the Bishop of Pennsylvania. I was a member of the General Convention which adopted the canon, and do not think that he was. So he cannot remember the rather excited discussions which took place in the House of Bishops.

I have not been much influenced by the distinction between prophecy and priesthood. It does not seem to me to be very safe ground for these licenses. As responsible for what my people hear, I think I ought to know pretty well what the prophet is going to say. And if he is out of the communion of the Church at this time, it is plain that he usually has reasons for his separated position; in other words, that he is in some sort of doctrinal disagreement with us. This applies chiefly if the speaker for whom license is sought is a clergyman of some one of the denominations. If he is a layman, the difference is much less likely to appear.

No, prophecy does not appear to be the real ground for such licenses, nor is there anything in the canon to encourage the licensing particularly of denominational clergymen. Whoever is licensed has to be a Christian man, and need not be a clergyman of our Church, but he certainly ought not to be unorthodox enough to unsettle any member of the congregation which is to listen.

The real reasons for licensing a denominational minister, if that is to be done, should be, I think, to give him an ambassadorial standing. It is not likely that he will want to come to us and speak if he thinks he has any particular prejudice. He is likely to want to come because he is interested in unity. An ambassador is entitled to a hearing.

An ordained representative of one of the denominations has a standing as an ambassador which a layman cannot readily have, and if there are to be real embassies in the interests of Christian reunion the ambassadors are likely to be clergymen. But those who first come are likely to come on their own interest in the matter. So this is the first point; we can receive men as ambassadors of peace.

Secondly, there is an important class of men, not very numerous, but very useful and distinguished, who have made their own great personal impression on the country as specialists in matters clearly of much interest to the Church. There is no reason why some of them might not be mentioned. If, for instance, I had an opportunity to license Dr. Samuel Dike to speak in any one of my churches on his well-known specialty, I should feel that I was fortunate in being able to secure him. Dr. Josiah Strong knows as much about the general subject of Home Missions in the United States, the need for them, and methods of doing the work, as any man in the country. I should like to be able to license him, or some one like him. I was asked also some time ago to consent to an address by the head of one of the missionary societies in China. He ranked as a great missionary specialist. I gave my consent, but stated in doing so, that as far as the ordinary preaching of the gospel was concerned we were competent to attend to that for ourselves, and that when a man is licensed as a specialist, he ought to keep to his specialty.

On a third class of licenses I speak with a good deal of hesitation. It is possible to be so well acquainted with the man for whom the license is asked that one may feel able to guarantee that his message will be orthodox, inspiring, and universally helpful. But one has to consider whether some harm may not come along with the good. This question is fundamental in the large number of instances where you would really like to open the pulpit to some neighbor who is not particularly an ambassador, not really a specialist, but just your friend.

The ordinary good man cannot come thus invited without considerable self-consciousness. That self-consciousness may lead him into the very difficulty he would be most anxious to avoid, an emphasizing of the fact that he is not in his right place, and can hardly do himself justice. I know that I should feel so myself, unless I was called as an ambassador, in which case I could say

clearly what was on my mind, and my hosts need take no responsibility for my message.

One of our churches was used not long ago for some sort of religious convention. I do not recall the exact name of the thing, but think it was some sort of state-wide Y. P. S. of C. E. Hardly any of the speakers were clergymen. I do not think it was known whether they were clergymen or not. But it is safe to say that the earnest clergyman of our Church who asked permission to have this convention held with him, in the church building, as the largest auditorium in town, will never make such a request again. A large gathering of well meaning people succeeded in giving the impression that they were desecrating the church. They, of course, had no such intention. But no emphasis had ever been put in their experience upon the idea of holy places.

Canons have to be interpreted together. It cannot be that we have a right to take one canon to imply that we should encourage heresy and schism, when the purpose of the whole body of canons is the other way.

Then as to what should be understood by Special Occasions. There is pressure, if the stranger is sufficiently desired, to turn anything into a Special Occasion. But my feeling is, that if the address is really of sufficient importance, an occasion can be made for it not in connection with regular service appointments.

Why should Thanksgiving Day, Good Friday, or any day when the Church has her own services and the clergy their own duties, be classed as such occasions when it may be desirable to invoke Canon XX.? Why seek for Lent lecturers among a class of people who have deliberately discarded Lent? It appears sometimes as if what was really sought by requests for license was to make a record of something unusual. And such cases are very unsettling to the average Churchman. They really weaken the position of the Church in the community. They enfeeble the ministry of the priest who tries to bring them about. They give a handle to our adversaries. Men who began by a desire to be thought "liberal" find these things out for themselves after a while. But it is a pity we cannot recognize the facts all at once.

Faithfully yours,

G. MOTT WILLIAMS.

## COMMISSION ON REVISION AND ENRICHMENT OF THE PRAYER BOOK

To the Editor of *The Living Church*:

**I**N preparation of the work for Committee No. 3 of the above commission "On the Office of the Holy Communion, with the Collects, Epistles, and Gospels," I should welcome suggestions from any quarters and would especially desire the offer of additional Proper Prefaces and Collects, Epistles, and Gospels.

It will be sufficient if the Epistles and Gospels selected be referred to by chapter and verse.  
C. K. NELSON,  
St. Philip's Tower, Bishop of Atlanta (Chairman).  
Atlanta, Ga., July 13th.

## PRAYER BOOK REVISION

To the Editor of *The Living Church*:

**Y**OUR correspondent, James R. Sharp, wants the Commission on the Revision of the Prayer Book to insert a rubric directing that the Confirmation office be said immediately before the last canticle of Morning or Evening Prayer, when used with either of those offices.

I would ask: What is the use of having such a rubric? As it is, we may have the Confirmation office at any convenient and proper place in another service, or before or after it. Many Bishops, I think, prefer that it should follow Matins or Evensong. But anyone is at liberty to insert it after the second lesson, if so desired. Why make it obligatory then? Why bind us by another rubric? What is needed is, not more rubrics but fewer; not more rigidity, but more flexibility, in the use of the Prayer Book offices; provided this does not mean jumbling up an office so that few or none can follow it. "In non-essentials liberty."

Oyster Bay, N. Y., July 12, 1914.

WM. M. COOK.

To the Editor of *The Living Church*:

**W**E have a committee on the Revision of the Prayer Book. But what do we really want in the way of revision? Are we ready to face questions of real importance? Have we the courage to deal with matters of doctrine, at least where these concern not the ancient faith of the Church as set forth in the two



Credo— but the theology of particular periods, parties, or countries? As a test of our attitude on the general question, I should like to present a particular case.

In two of our three forms of Baptism there is prefixed to the words of Christ in the opening exhortation a sixteenth-century doctrinal statement, and in that for adults a second such statement. Both of these, not to put the case too strongly, are open to serious misinterpretation.

A story was told some years ago of a baptism on shipboard, at the beginning of which a minister of religion was present who, as soon as he heard the words "Forasmuch as all men are conceived and born in sin," walked away, saying: "That is all I want to know of the Episcopal Church." I think most of us can see, however we may believe the words to be true in some sense, that such a feeling of repulsion in one hearing it for the first time, is not altogether unnatural.

I think there would also be general agreement that neither that statement nor the one in the baptism of adults, "they who are in the flesh cannot please God," is needed in that place, and that on the whole it would be better to let the Master speak without any preface of later making.

I hope further, that there would be many to agree that as the word *ἀνωθεν* (St. John 3: 3), translated "again," more usually means "from above," it would be better to substitute for the form we have the exact words of the fuller statement of verse 5.

If these changes were made, the exhortation would read somewhat as follows:

"Dearly beloved, forasmuch as our Saviour Christ saith, Except a man be born of water and of the Spirit he cannot enter into the Kingdom of God, I beseech you to call upon God the Father, through our Lord Jesus Christ, that of His bounteous mercy He will grant to this child, that being baptized with Water and with the Spirit, and received into Christ's holy Church, he may be made a living member of the same."

The slight change of phraseology that I have made in the latter part of this is intended to make clear what I believe to be the meaning of the prayer as it now stands in the Prayer Book, that we are praying not merely that the child may be baptized and made a member of the Church, but also that he may be a worthy member both in faith and life. (See the prayers on pp. 245, 247, and 250.)

A somewhat general expression of opinion on this typical case ought, one would suppose, to be helpful to the committee in its understanding of what the people of the Church really want.

Ashland, N. H., July 15, 1914.

THEODOSIUS S. TYNG.

#### A SEVENTEENTH-CENTURY BOOK

To the Editor of *The Living Church*:

**K**INDLY allow me space in your valuable columns for a few words which may interest.

In perusing the immense catalogue of the Central Branch of the New York Public Library I came across numerous anti-Catholic works, one in particular by a distinguished Roman Catholic, the Rev. Anthony Egan, late confessor of the Kingdom of Ireland and Guardian of the Franciscan Monasteries of Leinster, who became an Anglican in 1671.

This book is in the form of a sermon preached at St. Maudlin's Church, Old Fifth street, London, on April 6, 1673, to which is annexed a narrative presented to Parliament of the strange behavior and speeches of the papists in Ireland, also observations of the carriage and actions of Roman Catholics in London since the act against Popery, and further a table of rates now used in the sin custom house of the court and Church of Rome containing dispensations and pardons for all manner of villainies and wickednesses committed, with several sums of money to be given and paid for them.

It would do well for all Churchmen, especially those individuals who are subject to the Roman fever, to read this little book. It is now out of print, I believe, but would act as an antidote for those of our brethren who may think of seceding to the Roman Communion.

Faithfully yours,

Hawthorne, N. Y., July 7th.

FRANCIS XAVIER LEIS, JR.

#### LOYALTY TO ORDINATION VOWS

To the Editor of *The Living Church*:

**I**N view of the fact that the English Bishops have recently declared against the moral right of a clergyman who finds himself seriously at variance with the authoritative Creeds and dogmas of his Church, to continue his ministry therein, may I call attention to a point in this connection which does not seem to be generally recognized? It concerns the natural impossibility of the orthodox to appreciate the motives of their unorthodox brethren and do them justice. There are times—in extreme cases—when a formal lie is of the essence of morality. In such extremity is the Church to-day—from the Modern standpoint. To press the ordination vows means the utter ruin of the Church and absolute disloyalty to the Master. It is not a question of loyalty to ordination vows merely, not by any means. A higher loyalty conflicts with and absolves from obligation to ordination vows—now proved, not empty indeed, but posi-

tively wrong. But it is hard for our orthodox brethren to understand this position. At least they ought to remember the Master's word: "He that is without sin among you, let him first cast a stone"; for who of them all is to-day quite without sin (if such it be) in this matter?

C. C. KEMP.

#### "PRESENCE"

To the Editor of *The Living Church*:

**I**N reviewing Bishop Brent's book, entitled *Presence*, "C. F." says: "There is just a hint, too, of a most helpful devotional application along sacramental lines. Is it too much to say (we are sure Bishop Brent would not think so) that the Eucharistic presence is the deepest and most intensive manifestation of the divine that we have in this life? There are degrees of God's presence." I would esteem it a courtesy if the reviewer would answer as briefly as possible (I do not ask for an extended article) the questions to which his statements above give rise.

1. Is any intermediate condition between presence and absence really thinkable?

2. Is there not a danger of taking mystical speech literally and thus confusing presence and spiritual assistance (grace)?

3. If there be in the world what we call divine presence, and that presence be more deeply or intensely manifested or felt under some given conditions than under others, can we assume that the presence itself is more or less deep or intense, according to the conditions?

4. When we think of presence, do we not think of a person or an object in relation to some place? If, therefore, God be present more intensely or to a greater degree in one place, e.g., the heart of a contrite sinner, than in a second place, e.g., the heart of an attrite sinner, are we to think of the person of God in the latter case as being somehow dilute?

5. I assume that by the "Eucharistic presence" C. F. means "the presence of the Body and Blood of Christ under the forms of bread and wine." Are the Body and Blood present *localiter* or *in loco*? If one expression is used and not the other, what is the distinction?

6. In what way is the Eucharistic presence more real or more intense than the spiritual presence of Christ as Son of God? Does the adjective "sacramental," when prefixed to the noun "presence," contribute anything to clarity of definition?

7. Can the Body of Christ (granting its glorification) be in heaven and on many earthly altars at the same time without being ubiquitous?

8. Is the sacramental presence the result of a sacerdotal act which has substituted Body and Blood for bread and wine substances either removed or destroyed?

9. Or is that presence the result of change of bread and wine into Body and Blood? Is it conceivable that one thing can be changed into another when the two things have been existing previously? For example, granting that our Lord did change water into wine which did not exist until that change had been effected, can we think it possible when a jar of water and a jar of wine are placed side by side, that this water can be changed into this wine? Is it rational to speak of bread becoming Body when both, prior to consecration, have been contemporaneously existent?

I shall indeed be grateful to C. F. if he will, through your columns, clear up the difficulties which I have tried to state.

EDMUND BOOTH YOUNG.

#### HAVE WE AN "EVANGELICAL" PARTY?

To the Editor of *The Living Church*:

**I** NOTICE in one of your issues a reference to the Low Church or Protestant faction in the Church as *Evangelical*. I do not think that this term is commonly used of any party in the American Church, and I do feel that its introduction to general use through your columns would be a misfortune. Is it not inaccurate and unjust? In what are those to whom you refer as "The Evangelical leaders of Pennsylvania and Maryland" more Evangelical than their orthodox brethren? Doubtless there are some among them who think that they appeal to Gospel principles. There are a few, I know, who avow such an appeal. But is this characteristic of them as a party? Was there ever in the Church a body of men to whom, taken as a whole, the appeal to the Gospel, to the Ancient Church, to our formularies, meant less? Was there ever in the Church a faction which laid so much stress upon an appeal to modernist thought, prejudice, and bigotry?

If we must have party names, why not stick to the one in common use, which, even if not entirely satisfactory, is quite as accurate as any that can be imported from England at this time? *Low Church*, even though originally associated with English Erastianism, might still be used to describe the view of those who consider the Church only one of a number of sects. To use a name which describes opposition to Catholicism as Gospel teaching, seems both inaccurate and unjust. So I was surprised to find it in the midst of your exceedingly able editorial of May 23rd (p. 109).

Yours very truly,

JOHN COLE MCKIM.

Wakamatsu, Japan, June 30th.



### "THE DUTY AND DISCIPLINE MOVEMENT"

To the Editor of *The Living Church*:

I DESIRE to draw the attention of your readers and, so far as possible, of Church people generally, to the Duty and Discipline Movement, with which I have been connected for some years. This movement was started by the Earl of Meath. "The objects of the Duty and Discipline Movement are to combat indiscipline, especially in the home and in the school, to give a reasonable support to all legitimate authorities."

The movement has extensive publications which are to be had through the Secretary, Miss Isabel D. Marris, 117 Victoria street, London, S. W. Among the vice-presidents, of which I am one, are Bishop Boyd Carpenter, the Dean of St. Paul's Cardinal Bowme, Mrs. Bramwell Booth, Rev. F. B. Meyer, the Editor of the *Spectator*, Dr. Max Nordau, Sir William Osler, Sir Earnest Satow, and a number of other men and women prominent in English life.

It seems to me that we in America should join hands with this movement in the face of a common enemy. Especially would I appeal to the presidents of colleges and the principals of schools in establishing groups of adherents.

The secretary will be glad to furnish literature upon application.

C. H. BRENT.

Bishop of the Philippine Island.

Manila, June 5th.

### OBSERVANCE OF THE CHRISTIAN YEAR AN AID TO CHRISTIAN UNITY

To the Editor of *The Living Church*:

IT has seemed to me for many years that such an observance would aid materially in accomplishing what seems to be an almost universal desire, the union of Christian communions.

More than ten years ago there was published by James Pott & Co. a little pamphlet, entitled *A Plea for the Christian Year by a Congregationalist*. The author, Theodore F. Seward, well known for his *Don't Worry* Series, an admirable set of books, was greatly interested in union among Christians, and, I think I am correct, advocated at first federation as a means to that end. Subsequently, after a conversation with a Churchman he was convinced that the observance of the Christian Year would be a great help, and the above-mentioned pamphlet was the result.

How extensively it was circulated, I have no means of knowing, as Mr. Seward died, I believe, not very long after its publication. It has been out of print for a number of years, and it seems to me it ought to be re-published, for it might materially aid the good work which is now so dear to many Christian hearts.

It has always seemed strange to me that the observance of the Christian Year has not been more generally urged upon the various Christian bodies who have been all these years practically ignorant of it.

Let us persuade our Protestant brethren to observe the salient points of our blessed Lord's life and work for the salvation of men.

Faithfully yours,

Southern Pines, N. C.

HENRY T. GREGORY.

### RURAL CHURCH AND SCHOOL

To the Editor of *The Living Church*:

I WAS very much interested in the leading editorial in THE LIVING CHURCH of July 18th, and especially in the quotation, from the report of the U. S. Commissioner of Education, on the school as a social center:

"For the principal's home a house should be built on the school grounds. This house should not be expensive, but neat and attractive, a model for the community, such a house as any thrifty farmer with good taste might hope to build or have built for himself. And as a part of the equipment of the school there should be a small farm, from four to five acres if in a village or not densely populated community, and from twenty-five to thirty acres if in an open country. The principal of the school should be required to live in the principal's home, keep it as a model home for the community, and cultivate the farm as a model farm, with garden, orchard, poultry yard, dairy, and whatever else should be found on a well-conducted, well-tilled farm in that community. He should put himself into close contact with the agricultural college and agricultural experiment stations of his state, the departments of agriculture of state and nation, farm demonstration agents, and other similar agencies, and it should be made their duty to help him in every way possible. The use of the house and the products of the farm should be given the principal as a part of his salary in addition to the salary now paid in money. After a satisfactory trial of a year or two a contract should be made with the principal for life or good behavior, or at least for a long term of years."

It is a splendid statement. And we of the Church may well study it. For surely in this matter "the children of this world are in their generation wiser than the children of light." Substitute *priest for principal and parish for school*. Then carry it out practically and it would prove the salvation of many a dormant and dying rural parish. Such a school and such a church side by side

in every village would go far toward solving the rural problems and saving the rural communities.

The problems of vacant parishes, of non-parochial clergy, of inadequate stipends, would not be nearly so serious and difficult if our seminaries turned out more men prepared and ready to be country parsons. Too often the small country church or mission serves only as a mile-stone for a continuous procession of clerical itinerants. The outcome is that all the time that parish is being plowed and harrowed; but there is neither seed time nor harvest. Every incumbent is likely to boast of his material achievements and his congregations ("having itching ears," and drawn like the Athenians "to hear some new thing"); but somehow the years and the clerical succession bring no large and permanent spiritual results. Many of the clergy are busier praying for a city pulpit than for the souls of their humble parishioners. And somehow we have got far away from the ideal of the village priest with his glebe, prophet and pastor of the flock among whom, with whom, and for whom he labors, and lives, and dies.

I cannot altogether agree with this paragraph of yours:

"We venture to add that the rural church can be of much value in promoting this social center idea. The church is itself a social center, but it may well realize its own limitations. Under the present disorganized condition of Christianity a whole community cannot be brought to the church or its parish house and feel at ease. The church must be a social center within a social center, and in place of rivalry must use its influence to bring a whole community together in the school house as the true social center for an entire community wherever that be possible. Happily the clergy and Church people in rural districts are more and more learning this lesson, and realizing their opportunity as it had hardly been realized in earlier years."

Whatever limitations the Catholic Church has are not of her *esse* but are due to our ignorance and sin. Disorganization of Christianity is due largely, if not entirely, to tyranny, pride, and self-will. And I doubt very much that "a whole community cannot be brought to the church or its parish house and feel at ease." I am not pessimistic enough to believe that. Surely, there are a few if not many, happy and hopeful communities clustering round a community church. And I know of at least one small parish which—in the past experiencing frequent changes and often vacant—now thrives because the priest, a godly and spiritually-minded man, like the great Apostle to the Gentiles, is not ashamed to join to the prayers of his heart the labors of his hands.

Faithfully yours,

South River, N. J., July 18th.

SIDNEY H. DIXON.

### THE CHURCH AND SOCIAL SCIENCE

To the Editor of *The Living Church*:

YOUR editorial of July 18th, entitled "Difficulties of Federation," while not dealing with a fundamental matter as to federation, yet opens the way to a problem that vitally affects all of Christianity. It would seem that in the resolution on Temperance the Sunday school convention kept close to the teaching of science, for which there is precedent in the teaching (or was it policy?) of the ancient Hebrew Church, as set forth in the Old Testament. The resolutions in this case hit the other fellow mostly, yet it is possible that Federation might bring together their theory and our practice, alike to the edification of them and us.

The convention tried to correlate its religion with medical science. A more pressing need is for the Church to correlate its religion with social science. I believe it is time for us to get back to fundamental principles, as set forth in the Gospels, and work out a basis on which to deal specifically with present-day public and social morality. We might even find that the saloon question presents certain moral aspects not unworthy the attention of the Church. We will at any rate find that the task is not too small for all of American Christianity. What use, for instance, for the Churches to preach coöperation if they will not themselves coöperate with one another? We are busy here and there, but don't let us say that the Holy Ghost is leading us until we are sure we are getting a sharper vision than the merely human. Both the Church and the Federation are agreed as to our ultimate aim. More to the point, the world is insisting on a settlement of its problems of injustice, which is our common aim. Which shall we magnify, the heavenly vision, or our "unhappy divisions"?

Madison, Wis., July 18th.

V. D. CRONK.

THE REPOSE, the quiet balanced rest which marks our Lord's perfected life, is intended to grow more and more steadfast in those who are truly His; not the repose of indolence, not the calm arising from absence of trial and lack of temptation, a mere accidental freedom from inward struggle or difficulty, but the repose which lives in the conquest of passion, in the crucifixion of self, in a subdued will, in the reconciliation of every thought with a perfected obedience, as the whole inner being, entranced in God, yields itself in delighted harmony with His perfect mind. Such repose is attained through the continual progress of a life of grace, as it gradually overcomes the restlessness of nature, the excitements of self, the disturbance of temper or passion, the fruitless impatience of the will.—T. T. Carter



# LITERARY

## THE FAITH OF JAPAN

*The Faith of Japan.* By Tasuku Harada, LL.D., President of Doshisha University, Kyoto. New York: The Macmillan Co. Price \$1.25 net.

This volume of "Hartford-Lamson Lectures on the Religions of the World" is one of special interest to our Communion, in view of our endeavors to establish firmly the Church of Nippon. Himself a Japanese, President Harada is able to bring to his presentation of the religious thought of his country that sympathy and understanding which only rarely can a foreigner even hope to gain. Japanese religion represents a complex which finds scarcely a parallel elsewhere in the modern world; it is essentially a *Mischreligion*, as intricate as that of the Mandaeans, adopted by a people who lack the religious fervor which so deeply affects the Orient as a whole. The native Shintoism, a vague nature-worship and ancestor-cult, has been profoundly modified by the higher foreign religions—Buddhism (in its "Northern," polytheistic form, far different from the system promulgated by the Buddha himself), Confucianism (with its purely ethical, positivist teachings), and Taoism (the popular religion of China); and this amalgam, more or less undermined by sceptical Western thought, is now confronted by Christianity. After an excellent introductory sketch, the book deals, in successive chapters, with *Kami*, the conception of Deity; *Michi*, the way of humanity; *Satori*, the law of enlightenment; *Sukui*, the doctrine of salvation; *Chugi*, the spirit of loyalty, and *Mirai*, the idea of the future life; while the concluding chapter is devoted to "The Faith, Old and New."

As an introduction to Japanese religious thought, it would be difficult to conceive of a better book than this; and no intending missionary, of whatever communion he may be, should fail to study it. If the first chapters are of special interest to the student of religion, and of primary importance for an intellectual knowledge of what the missionary must expect to find, the last chapter will be of no less worth from the practical point of view. Here we are told of the current Japanese arguments against Christianity, and of the positive advantages which the Christian religion has brought to Japan. Among the forces hostile to the Christianization of Japan we must, alas, reckon the "almost innumerable divisions" in protestantism; and almost the only unfavorable criticism that can be made against the book is its failure (natural, perhaps, in view of its underlying Protestant position) to make even passing allusion to our own work in Japan, seeking to found a truly Catholic Church, loyal to her Divine Head, loving all men, honoring the Emperor, and faithful to the truth. The path for our missionaries is clear, and their vast responsibility is plainly set forth in the author's closing words, that "victory or defeat in Japan will largely determine the future of Christianity in the whole Far East."

LOUIS H. GRAY.

## PROFESSOR CRAM'S "MINISTRY OF ART"

*The Ministry of Art.* By Ralph Adams Cram. Houghton, Mifflin & Co. Price, \$1.50 net.

There can be no such thing as jealousy where there is transcendence, and such a feeling, if it ever existed, must have disappeared long since among the professional brethren of Ralph Adams Cram, Litt.D., F.A.I.A., F.R.G.S., creator of many a noble fane and hall and tower throughout the continent. Great names have been "writ in water"; his is marvellously chiselled in stone, to be gratefully remembered from generation to generation. The largeness of the genius, adept in the Gothic revival, is shown to-day by the entrance into the traditions of the Beaux Arts (only hostile when it aspired to ecclesiastical form) inheritance of the taste and refinement of the lamented Despradelle—of the new architectural Director of the Massachusetts Institute of Technology.

To few men has it been given to make such impressive and inspiring "sermons in stones," but Professor Cram seems likewise "good in everything"; in a score of untitled functions, in public service of many kinds, in felicitous speech, and in brilliant authorship. It would be impossible, and at all events impertinent, here, for one not an expert to touch upon other achievements than those in the literary sphere of this wonder worker, still a young man. It is characteristic of this sort of effort that its appeal demands no expert opinion, since its intrinsic quality is the convincing eloquence which all men may comprehend.

*The Ministry of Art* is a collection, most modestly presented, of seven papers, read respectively at the Rice Institute, Houston, Texas (whose construction is by the Cram firm), the Contemporary Club of Philadelphia, the Convention of the American Federation of Arts at Washington, the Royal Institute of British Architects, London, the American Church Congress, Troy, and two at the Yale University School of Fine Arts.

The author does well to let all of these gem-like discussions stand as delivered, rather than to mar their finished quality by the elimination of repetitions of fundamental principles, inevitable with so earnest and profound a "Master of Art"—especially since the recurrence is clothed in an ever fresh versatility of form. In this place, such earnestness and profundity must be gratefully recognized as rooted in the belief that his art is an agency working towards the redemption of human character, a belief associated with a faith in the Catholic Church in which he humbly but justly claims a kind of ministry, a part as it were in its sacramentalism. So may we think of our great Catholic "Master Builder" with reverent regard, as a member of a new "*Frati Minori*"!

It may be contended that some of the arts—music, painting, poetry—are corrupted with the poisonous taint of the fall when they minister merely to sensuous joy, in the lives of the artists and in their effect upon the moral fibre of mankind. Architecture, more or less responsive to the conditions of the time and expressive of its impulses, has never suffered such reproach and its treatment is necessarily elevated and illuminative. In its appreciation, as of the glories of nature, we may look up to the Author of all good and say:

"There is no light but Thine, with Thee all beauty glows."

In ecclesiastical architecture, and especially in the Gothic form, of which Professor Cram is the recognized modern exponent, there can be no doubt of a dominant spiritual efficiency. It is *Credo, Te Deum, Benedicite, Sanctus, Gloria in Excelsis*.

There must be said a word to commend the author's style, its vigor and luminousness being plainly the fruit of no studied purpose, but like all real style, the necessary expression of sincerity and enthusiasm. To particularize in any detail is impossible where so much that is thoughtful and wise is packed into these brief pages, but for practical general value, the "Fine Arts in Education" is especially notable. It manfully claims, as of right, the inclusion in the academic curriculum of this study and its rescue from the vocational postgraduate departments. An incidental denunciation is implied of the wanton "system of electives," the "intellectual damnation" of generations.

Reminded by the dedication to the Duchess of Bedford, of this and a multitude of influential friends over the sea, it seems a not improbable outlook that our architect, should be summoned some day, to England for Cathedral building or for the building or restoration of some of the Abbeys which have enlisted his special study and devotion.

ERVING WINSLOW.

## DEVOTIONAL

*The Practice of the Presence of God.* Being Conversations and Letters of Brother Lawrence. London: Mowbray. Milwaukee: The Young Churchman Co. Square 16mo, cloth, 60 cents; by mail 65 cents.

These Letters of Brother Lawrence were first published A.D. 1692. Was it a "best seller" at that time? Many hundred editions have been published since then, and now we have a fine, large-type edition, being the exact reprint of one issued in 1824. Undoubtedly new editions will continue to be published from time to time, for the book meets the needs of every devout soul as well to-day as it did more than two hundred years ago; and as the needs of the human soul are changeless, the words will be useful for all time. The little book is especially desirable for the sick and suffering; or perhaps we should say it is best for those who have never suffered, so that they may be the better prepared when sickness and suffering come to them. All humanity must suffer at times, and preparation for it in time of health is far better than to await distress. The book has no morbid tendency but is as cheerful as a happy soul can write. It is cordially commended to new readers, and it has been commended to past generations who have found it of great joy and assistance in living the spiritual life.

IN ALL our legislation for diocesan and local needs, in the things that we do and that we fail to do, it is important for us to remember that we are an integral part of the Church in these United States and through it of the Catholic Church, and that the progress of the whole Church will be, in a measure, advanced or retarded by our acts, influenced as they are by our faith and zeal and enthusiasm, or by our doubts and indifference and lack of devotion. There is nothing than can more effectually weaken effort and paralyze enthusiasm than a narrow, restricted, localized conception of the work in which we are engaged, for such a conception strikes at the root of our belief in the One, Holy, Catholic, and Apostolic Church, the Body of Christ into which we were admitted at our baptism and to the service of which we are pledged.—*The Bishop of Indianapolis.*



# SUNDAY SCHOOL WORK

✱ Rev. Charles Smith Lewis, Editor ✱

Communications intended for the Editor of this Department should be addressed to St. Mary's Rectory, Burlington, N. J.

**W**E Sunday school workers have no less a responsibility than to implant in our children motives for conduct and to train them to give those motives expression. Conduct, not knowledge, is what we are to aim at. Character, not information, is our goal. What good will it do a boy to know all about religion if it never makes him want to do things that will please God?

We have heard a great deal about knowledge. An obsession has seized a great many sensible people that if only our children know, they will do. The whole history of the human race should show the fallacy of the theory. From the day that Eve ate the apple, sinning against what she had been taught (and she knew her lesson, she could repeat it to Satan), the mere possession of knowledge has not been a certain cure against wrong conduct. We must teach, we must instruct, we must inform; of course we must; but these by themselves will not do. We have to implant motives, or perhaps we should better say, we have to develop and quicken motives.

Let us take an example. The teacher of a certain group of boys wants to teach them to be truthful. She knows what their temptations are. She has before her as the lesson the story of Jacob and Esau. How will she handle it? To tell the story and leave it to make its own impression is one way. To tell the story and to emphasize, as a moral appendage, the ill result of the deceit, is another way. Neither of them is of any real value to the particular group of boys. Perhaps she might follow some such method as this. Get the boys to see the story as it happened from the standpoint of the deceit, emphasizing its meanness, the lack of faith in God's plan for Jacob that was in it, on his part and on his mother's; the success of the lie, the advantage, for the present; then the punishment which God brought on Jacob, and the evil consequences in his after life. So far the story is little more than precept. Motive must get into it. In other words, it must be brought to touch the boys' own lives. To do this the teacher needs to know those lives. They must lie before her as open books. The influences that surround them both at home and in school and at play, the personal temptations, these she must know. Then she translates the story, or its principles, into their experience, and draws out from them comment and judgment on it (we assume that they are old enough for this), and finally, gets them to put into written form some expression of the value of truthfulness. Perhaps this is as far as time will allow at that session. If so, the question should be taken up further the next week and brought to its Christian application, in the case of older pupils; and the Christian motive ought to be set in their hearts, and they should be guided to practise real truthfulness in their conduct. All this latter part will take time, but it is the desired outcome. For after all, what value is the story of the deceit of Jacob, the lie of Ananias, or any similar story, as a moral issue, unless it makes each boy hate lying and desire to try to be more truthful? But again this means painstaking effort.

PROFESSOR RICHARDSON, of the School of Theology of Boston University, has a most interesting article in the June issue of *Religious Education*, on "Sunday School and Character: How to Transform the Conduct of the Pupil." He contends that the problem is not forming, but transforming, conduct by the "cultivation in the pupil of right personal attitudes toward God and neighbor," by the "elimination of any attitudes already present which may not conform to this standard," by "increasing of the facility, permanence, and force with which right attitudes find expression in the life and conduct," and lastly, by "the relation of right conduct, in the pupil, to the great Christian enterprises so that permanent contributions thereto may be made." Under this ideal the curriculum is simply the vehicle by which this is done, and becomes a means, not an end. The important things are that the teacher knows the children's lives and that he himself lives the life he wants

them to live. It is Christian living, not knowledge which is wanted. The child's relation to God should be shown in frequent and reverent acts of devotion. All children should be trained for active Christian work suited to their ability. Interest that is effective should be shown in the greater humanitarian enterprise, and in the personal life there should be real evidence that the child is a member of Jesus Christ. Opportunity for real expression, not make-believe expression, wherein Church life and work rather than plaster models and scrap-books, should be supplied all the children, although these others will still serve their place. A curriculum that serves this end, he tells us, is not yet made. "When it does appear it will be built around the two great principles of worship and service. And the outstanding features of the service emphasis will be local Church activities, righteous conduct as a member of the social group, the giving of money, and the furtherance of the great humanitarian enterprises of our day." It is a notable article that deserves careful study.

SCIENTIFIC MANAGEMENT has been applied formally to the Sunday school. The Rev. E. J. Dennen, rector of St. Stephen's Church, Lynn, Mass., has put those who have to do with schools numbering from 300 upward under a debt in his new book on Sunday school management. As Dr. Gardner says in his introduction, the book "marks a new day in the consideration of the administration of the Church school. The material is the outgrowth of the administrative experience of Mr. Dennen, who has demonstrated in his own Sunday school the principles which are set forth in this book." These chapters, the author tells us, are the outgrowth of a series of lectures first delivered before the Cambridge School for Church Workers in 1912, and later in "amplified form to a class at the Massachusetts Diocesan Training School for Sunday School Teachers." [*The Sunday School Under Scientific Management*. By Ernest J. Dennen. With Introduction by William E. Gardner, General Secretary of the General Board of Religious Education. The Young Churchman Co., Milwaukee, 1914. Price, 90 cents; by mail 98 cents.]

Much that is very useful is set before us in these attractive pages. We are told at the outset the kind of Sunday school which is under consideration, the School of Information, whose object is to "impart information in a systematic, orderly, and progressive manner." The standpoint perhaps is as well expressed in these words as any. "Influence may give the initial impulse to impression: training in knowledge rounds it out, and establishes it as a working force. So it is clear that our aim must be to impart knowledge, to verify and make serviceable all that impression, through influence, has to bestow. . . . If influence has within it a power to train, information joined with influence has a greater power to train the life of the growing boy or girl."

We are carried along from this outset through the requirements for a plan, and the importance of preparation, to the questions of equipment and administration. We find much to commend in these chapters. It is well and simply put. Our only criticism is that we have too little recognition of the necessities of the smaller school, and of those with hardly any money. The plan outlined involves a large expenditure, such as most schools could not afford. The closing chapters deal with the observance of the Church's seasons, with the relation between the Sunday school and the various parochial organizations for young people, and lastly, with an idea of the "product" of such a school. We particularly commend this sentence: "The particular point is to focus upon the individual life in the school all those religious forces that are associated with religious knowledge, in such wise as to influence and further the development of Christian character."

We cannot quite agree with Dr. Gardner that the book gives one a "new idea of the dignity and reach of the Sunday school task," but we do welcome it as a useful and suggestive



handbook for rectors and superintendents of most of our schools.

IN AN ARTICLE in the June *St. Andrew's Cross*, entitled "A Successful Bible Class and Its Methods," the Rev. Roberts A. Seilhamer of St. Matthew's Church, Worcester, Mass., has given one of the best accounts of how to conduct a Bible class that we have ever read. It deals, very simply, with the story of this particular class, telling how the members were secured, the makeup of the class, its topic, and the method of instruction; together with some of the results that showed themselves. How successful it was is shown in the number enrolled. This was 153 men in a parish of about 700 confirmed persons. The whole article is well worth reading and study, and we strongly urge those who do not see the *Cross* to send to the Brotherhood of St. Andrew, Broad Exchange Bldg., Boston, the modest sum of ten cents and get the June issue of *St. Andrew's Cross*. There are other articles in it that are well worth reading.

DUDLEY T. LIMERICK, 10 South Hicks street, Philadelphia, has sent us one of the very best charts of the Christian Year we have seen. It is on a small card, well printed, and costs \$1.00 a hundred, 15 cents a dozen.

## HE BEGAT SONS AND DAUGHTERS

BY ROLAND RINGWALT

IN the fifth chapter of Genesis comes a list of names, and a list of names always interests the reader who studies the Scriptures. Alas for those who skim or skip the inspired records. The passions of man, the religious instincts, the changes of time, and of life, are wrought in with the name lists. In this ancient chronicle there is a strange instance of the likeness of one age to another. A son is named, evidently his birth is a landmark in the sire's career, then the narrative proceeds—he begat sons and daughters. Over and over this sounds like a chant, the father had a son, the son's birth was an event to be inscribed on the scroll of history, then the father begat sons and daughters. The bulk of the population seems to have been unknown to the most remote tradition.

Printed commentaries on Genesis may quicken a man's zeal for Hebrew, or deepen his awe before Messianic predictions, but to enter into the narrative of the book one should visit a quiet village and talk to old men and women. As the survivors of long past events tell of some family quarrel that raged all over the township, one can hear Rebekah's lament that she was weary of her life because of the daughters of Heth; the strife between the herdmen of Lot and the herdmen of Abram has its local counterpart; there was some transfer of property which aroused the interest felt of old time when the burial place at Machpelah was bought for the weighed out silver, current money with the merchant; near our grandfather's old pump we may listen to a local tradition, not unlike a vivid passage in Genesis; a dispute over a contract may startle us, as if Laban and Jacob were wrangling in the village churchyard.

Perhaps no one ever grew familiar with an old rustic chronicler without hearing something like this: "He had a large family, but I can't remember much about them, only Dan." The rest tilled the soil on which they were born, slept under the same roof that sheltered their infancy, and passed away, scarcely rippling the stream; while Dan was somebody rather unusual. He was the only boy to go to the city and become a merchant, or he went to sea, or he enlisted in the army, or he developed a capacity for politics. Forty years have gone by, Dan's gravestone is moss-covered, still the aged uncle remembers Dan, and classifies him as a personality distinct from the sons and daughters.

The narrative may fall from an old woman's lips. She can remember the days in which very few wanted to see their daughters go to college. Down by the creek lived the Blanks, and they had a daughter who was a surprise to them. "It beats all," her mother would say, "I can't think who Hannah takes after." Hannah learned whatever was looked on as necessary, or desirable, for a girl to learn, she was not idle, or careless, but she had no ambition to be famed for her skill in household arts. She preferred to leave home, to teach school among strangers, to board around among fifty farmers, to walk through deep snows, to light her school fire, to struggle with young ruffians. The aunts and uncles regarded Hannah as half crazy, still they admitted "There ain't no humbug in the girl;

she'll sit up all night to study for her examinations." Hannah's eccentricities were resented, and regretted. She was not a bit like the rest of the family; still she found pleasure in her task, and in due time Hannah found a school just to her liking, or wedded somebody who loved her better because of her devotion to her studies. The narrator cannot tell any specific fact about Hannah's brothers or sisters. Old Squire Jones was the father of Hannah, and then he begat sons and daughters.

A fair-minded critic must own that sometimes a whole family were honest, and simple-minded, "only Bill, and he was a rascal—why he'd cheat his own mother. Can't see it; his father was straight in business, his mother never did anything that wasn't square, all the boys and girls were good-living people. But that Bill!" Perhaps the rustic moralist hints that Bill would have appropriated the copper coins on the eyes of a deceased citizen of African descent. This is, in some regions, the extreme of dishonesty, the depth to which only the most depraved sink.

Let anyone try to reproduce the personalities of early childhood. Is it not at least possible, or rather probable, that some familiar house will come before one's eyes; there is a vague sense that the Such-and-such family lived there, we have a vague sense of different individuals, we remember that our father spoke respectfully of the Brown family, or that he disliked "that Wilkins tribe," some name was honored, some name was very objectionable, still, in case after case, some individual displayed virtues, or vices, unlike those of the majority of his blood. Aaron Burr was very unlike his father and grandfather. A matron tells the writer that she employed a colored woman, whose parents, brothers, and sisters were vagrant, or criminal, in their tendencies, but whose honesty and piety might have placed her beside Whittier's Christian slave.

Let us call on Francis Galton, or Havelock Ellis, or any of the laborers who have delved into the mines of heredity. There is useful knowledge to be gained, but oh, how many bitter disappointments. A character has such noble traits, or such interesting faults, he is a shining model, or a frightful example, we want to learn what we can about his environment. All that can be gleaned is that his brothers and sisters were born, married, and died. If our hero was born in the seventeenth century it is reasonably probable that the entire generation is dead, and we need not investigate long under that heading. Students have looked up the lives of the Norths, or the curious tales of the Wesley family, Sir Walter Scott tells us a little about his generation, the lives of the Lindsays have had their chronicler, yet many a good biography disappoints us just because we have no genuine view of the nursery in which the hero passed his early years. Apparently the father of the general, the premier, the savant, or the scientist, begat a famous child, and afterwards begat sons and daughters.

"My father," John Marshall used to say, "was an abler man than any of his sons." Contemporary evidence speaks well of all the sons, but the present generation does not know much about John Marshall's brothers. Rarely indeed can we say that history gives us a family gallery, or that biography turns a kodak on a generation. We find out what the book of Genesis tells us, that one personality shines like a torch, and the nearest sink into shadows. Of some of earth's most famous men none but special investigators could tell, offhand, if they had brothers and sisters or not. If they had, the names are on the Baptismal record, and the tombstone, but probably nowhere else. Student, seekest thou the facts *in re* a man as holy as Bishop Ken, or as wicked as Captain Kidd? Prepare to be told that his father begat sons and daughters.

### LITTLE, LITTLE FLOWER

God loves even you who abide  
Sweetly frail in the forest, or hide,  
Little flower, too shy to be seen,  
In the clover thrice nodding its green  
Through the dells of the dark mountain-side.

And you, little soul, open wide,  
That the heart of me quick may confide  
A secret: my soul, I have seen  
God loves even you.

Little flower, bloom on; you've outlived  
The forest her strength and her pride.  
My soul, let your borders be clean  
While you grow little flowers between,  
Till you give what He gave when He cried:  
"God loves even you."

BENJAMIN FRANCIS MUSSER.



## Church Kalendar



July 25—Saturday. St. James.  
 " 26—Seventh Sunday after Trinity.  
 Aug. 1—Saturday.  
 " 2—Eighth Sunday after Trinity.  
 " 6—Thursday. Transfiguration.  
 " 9—Ninth Sunday after Trinity.  
 " 16—Tenth Sunday after Trinity.  
 " 23—Eleventh Sunday after Trinity.  
 " 24—Monday. St. Bartholomew.  
 " 30—Twelfth Sunday after Trinity.  
 " 31 Monday.

## Personal Mention

THE REV. WILFRED JONES-BATMAN has resigned the rectorship of St. Paul's Church, Grand Rapids, with that of St. Philip's mission, Grand Rapids, and St. James' mission, Rockford, Mich.

THE REV. R. B. H. BELL has resigned the rectorship of the Kearney Military Academy, Nebraska, to take effect September 1st.

THE address of Rt. Rev. CHARLES B. COLMORE, Missionary Bishop of Porto Rico, is now Box 1115, San Juan, P. R.

THE REV. F. P. E. DUFFY, late of Bay St. Louis, Mississippi, is in charge of St. James' Church, Bedford, and Christ Church, Everett, Pa., diocese of Harrisburg. He began his work there on July 12th.

THE REV. ROBERT B. KIMBER has resigned the rectorship of old St. Andrews, Richmond, Staten Island, New York City.

AFTER forty-three years among the Indians of South Dakota, the Rev. JOHN ROBINSON retired from the work on July 1st. He is succeeded as priest in charge of the Sisseton Reserve by Rev. Paul H. Barbour, to whom all communications relating to the work on that reservation should hereafter be addressed. Post Office address,—Sisseton, S. Dak.

THE REV. VERNON D. RUGGLES, vicar of St. Chrysostom's chapel, Trinity parish, New York, has accepted a call to the rectorship of the Church of the Holy Communion, Paterson, N. J.

THE REV. RICHARD L. SLOGGETT has entered upon the rectorship of Trinity Church, Saco, Maine.

THE REV. F. C. TAYLOR has resigned the rectorship of St. Luke's parish, Kearney, Nebraska, and is taking work with Bishop Keator in the diocese of Olympia.

THE address of Rev. B. E. WHIPPLE has been changed from Pulaski, N. Y., to Mannsville, N. Y.

THE REV. ISAAC YOHANNAN, formerly in charge of the Serbian mission of St. Andrew's Church, Yonkers, N. Y., has accepted an appointment to the charge of Trinity Church, Murphysboro, Ill. He will also serve St. Mark's and St. Andrew's Churches, Jackson county, Ill.

## Summer Appointments

THE REV. W. K. BERRY, D.D., of the Church of the Annunciation, Oradell, N. J., is booked to sail on the American Liner *Philadelphia* for Plymouth, on the 24th instant, and to return on the *New York*, of the same line, August 26th. His address will be Haxell's Hotel, Strand, London.

THE REV. FRANCIS ALAN BROWN, rector of Christ Church, Savannah, spends his holiday in Nova Scotia.

THE REV. D. WELLINGTON CURRAN, rector of All Faith parish, Washington, D. C., will be *locum tenens* at Emmanuel Church, Wilmington, Del., until the Tenth Sunday after Trinity.

THE REV. WILLIAM T. DAKIN, rector of St. John's Church, Savannah, is spending the months of July and August in the North, his duty being taken in July by the Rev. John Moore Walker, and in August by the Rev. Alex. M. Rich.

THE REV. SAMUEL J. FRENCH will have charge of St. Peter's Church, Peckskill, N. Y., during August.

THE REV. GEORGE DANIEL HADLEY of St. John's Church, Jersey City Heights, N. J., is rapidly recovering from typhoid fever and is at his summer home, "The Cloister," at Fairlee, Vt.

THE REV. JOHN HEWITT, late rector of St. John's, Bellefonte, will be the special preacher in the Church of the Good Shepherd, Raleigh, N. C., during the month of August.

THE REV. CHARLES H. MACKNIGHT, formerly chaplain of the Manlius Schools, is conducting services at St. Paul's Church, Syracuse, in the absence of the rector, the Rev. James Empringham, D.D., who is travelling in Europe, Egypt, and the Holy Land.

DURING the month of August the address of the rector of Grace Church, Grand Rapids, Mich., the Rev. G. P. T. Sargent, and family, will be Grasmere Cottage, Omena, Mich.

THE REV. KARL SCHWARTZ, Ph.D., rector of the Church of the Saviour, Syracuse, N. Y., is spending July and August in Boston, where he is taking duty at the Church of the Advent. During his absence the Rev. Henry Neal Hyde, rector of Christ Church, Little Rock, Ark., has charge of the services at the Church of the Saviour.

DURING the month of August ARCHDEACON STEEL, of Havana, Cuba, may be addressed at The Church House, Twelfth and Walnut streets, Philadelphia. On the Sundays of that month he will officiate at All Saints' Church, Norristown, Pa.

THE BISHOP of WESTERN NEW YORK and Mrs. Walker sailed Thursday, July 23rd, on the *Celtic* for a few weeks abroad.

THE REV. JAMES WILKINSON, rector of Holy Trinity, Manistee, is spending his vacation at his summer cottage, Omena, Mich.

## ORDINATIONS

### DEACONS

SOUTH DAKOTA.—On the Fifth Sunday after Trinity, July 12th, the Bishop of the district ordained to the diaconate JOHN RONDELL, ANDREW WHITEFACE, STEPHEN H. KING, and ERNEST B. MOUNSEY. The first three men are Sioux Indians, and have all worked for many years as catechists. The last named is a white man who came from Congregational ministry. He has spent two years at Seabury Divinity School and over a year in the field as a lay missionary among the Yanktonnais Sioux. The ordination was held in a great booth at White Horse, Cheyenne Reserve, in the presence of some 1,600 Indians. The sermon was preached by the Rev. Amos Ross, a native priest. All parts of the service other than those taken by the Bishop were in the Dacotah language. The candidates were presented respectively by Rev. John Flockhard, Rev. Dr. Ashley, Rev. N. Joyner, and Rev. H. Burt.

SOUTH DAKOTA.—On Wednesday, July 15th, in Grace Church, Huron, Bishop Biller admitted to the order of deacons, FREDERIC DON EVENSON. The candidate was presented by Rev. John W. Hyslop. The sermon was preached by Rev. Dr. E. Ashley. The litany was read by Rev. S. S. Mitchell. The new deacon will for the present, work under the direction of the Bishop at Huron, at which place he had been lay missionary for several months.

### PRIESTS

ASHEVILLE.—On Sunday, July 12th, in the Church of the Messiah, Murphy, N. C., Bishop Horner ordained to the priesthood, the Rev. RUFUS A. MORGAN, M.A., Ph.B. The sermon was preached by the Rev. Walter R. Dye of Lincoln, N. C. Other clergymen assisting in the service were the Rev. Alfred H. Stubbs of Asheville, and the Rev. Wm. B. Allen, M.A., of Waynesville.

## BORN

STEDMAN.—On Friday, July 17th, to the wife of the Rev. F. H. STEDMAN, rector of St. John's Church, Milwaukee, a daughter, Mary Elizabeth.

## DIED

ARNOLD.—At St. John's rectory, Massena, N. Y., on Wednesday morning, July 15th, aged six days, ARTHUR THEODORE, infant son of the Rev. B. Arthur and Mrs. ARNOLD. The burial office was read at St. John's Church, Massena, and interment made at Massena cemetery, Thursday afternoon, July 16th.

"Suffer little children to come unto Me, and forbid them not; for of such is the Kingdom of Heaven."

BYRON.—At the home of his son, Edward Byron at Crooked Lake, Florida, suddenly on July 7th, Col. W. G. BYRON, aged 74 years, father of the Rev. Clayton Byron of South Bethlehem, Pennsylvania. The funeral was held in St. Paul's Church, Minneapolis, Minn., and the interment was at Lakewood cemetery there. May he rest in peace!

GIBSON.—At Sunbury, Pa., April 24, 1914, CHARLES DONNEL, son of Mary Donnel and the late Rev. Lewis W. GIBSON.

GIBSON.—At Sunbury, Pa., April 30, 1914, MARY DONNEL, daughter of the late Amelia Hegins and Judge Charles Golin Donnel, wife of the late Rev. Lewis W. GIBSON, formerly of Dover, Del.

MARSHALL.—Entered into rest at Wadsworth N. C., on Trinity Sunday, June 7th, JAMES C. MARSHALL, aged 74 years, and two days.

"Give rest, O Christ, to Thy servant, with Thy saints, where sorrow and pain are no more, neither sighing, but Life everlasting."

PHILLER.—In Philadelphia on June 30, 1914, GEORGE STANLEY PHILLER, son of George, and the late Rebecca Ruckman Philler. Burial office at St. Mark's on July 30th. Interment at St. James-the-Less.

"Grant him eternal rest: O Lord, and let light perpetual shine upon him."

THOMPSON.—At Christ Church rectory, Dover, Del., in the afternoon of July 16, 1914, DOROTHY STOCKETT THOMPSON, only daughter of the Rev. Benjamin F. and Edith Stockett Thompson, in the twenty-first year of her age. Burial at Dover.

WEEKS.—On July 12th, ALBERT GALUSHA WEEKS, late of 195 Claremont avenue, New York, son of William F. Weeks and the late Adelaide Galusha Weeks, and brother of Marie Weeks McDunnough.

## MEMORIALS

### MRS. ROBERT H. I. GODDARD

Entered into Paradise, in the early morning of July 2, A. D. 1914. Visitation B. V. M. REBEKAH BURNET GROESBECK, wife of Col. Robert Hale Ives Goddard, of Providence, Rhode Island, and daughter of the late Hon. William S. Groesbeck of Cincinnati, Ohio. In parting with Mrs. Goddard, her family, her friends, her parish and pastors, her country, and her Church, have witnessed the earthly eclipse of a rarely beautiful personality. Called by birth, natural gifts, training, and associations to grace and adorn the highest places in human life, Mrs. Goddard had the simplicity of a child, the sincerity of an angel, and the humility of a true saint and servant of God. Utterly unspoiled by "things temporal," she was "unspotted from the world," and, we believe, has won "the things eternal." In her domestic life, as wife and mother, she was a light and example to her generation. A devout Catholic Churchwoman, she loved and lived in the Faith, the Precepts, and the Ways of the Catholic Religion, walking in all the commandments and ordinances of the Lord blameless. A faithful and frequent Communicant, she was imbued with a fervent and tender devotion to "the Blessed Sacrament of the Body and Blood of Christ," and the altars of her beloved parish church, St. Stephen's, Providence, and other altars too, are rich in tokens of her love to Jesus our Emmanuel. Mrs. Goddard was active in the promotion of many philanthropies, such as the Consumers' League, societies and institutions for the protection and care of children, and kindred causes. Her heart, her house and hand, were ever freely open to advance all righteous movements of Christian Social Service. St. Mary's Orphanage, the oldest of the diocesan institutions of the diocese of Rhode Island, enjoyed, from its beginning, over 30 years ago, the patronage, the official service, and the generous gifts of this devoted soul.

Mrs. Goddard is richly entitled to remembrance as a patriotic Churchwoman of national distinction. She has been a friend of the National Cathedral of St. Peter and Paul in Washington, from its foundation. She was the strong helper of Bishops Satterlee and Harding and the head of Rhode Island Committee of Ladies to set forward this noble enterprise. Those who have known and enjoyed such luminous characters, cannot expect the experience to be repeated. We are not likely, in our few remaining days, to meet the like again. We pray for their Eternal Rest, and the shining upon them of Perpetual Light. We shall meet them in a better world than this. "Only Good-night, beloved, not farewell." "I look for the Resurrection of the Dead, and the life of the world to come." We "who are still in our pilgrimage, and who walk as yet by faith" must thank God for these lives of "light and leading," praying our Heavenly Father, that having served Him "with constancy on earth, we may be joined hereafter with his Blessed Saints in Glory Everlasting."

G. McC. F.

### CLEMENT LIDDON STOTT

In ever loving memory of CLEMENT LIDDON STOTT, a choirboy of St. George's Church, Kansas City, Mo., who entered the higher life July 26, 1910.

God has saved from weary strife.  
 In his boyhood, this fresh young life.  
 Now he waits for us above,  
 Resting in his Saviour's love.  
 Jesu, grant that we may meet  
 There, adoring, at Thy feet.

### REV. WILLIAM A. THOMPSON

WHEREAS, Under the dispensation of Providence, it has pleased our Heavenly Father to take unto Himself the soul of WILLIAM A.



person, priest in the diocese of Ohio, member of the Cleveland Clericus, and rector of the Church of the Ascension, Lakewood, Ohio.

*Therefore, Be it Resolved.* That we, the members of the Cleveland Clericus, do hereby record our recognition and appreciation of his ability, sincerity, and devotion to the highest ideals of Christian fellowship and service.

*And, be it further resolved.* That we extend to Mrs. Thompson and her children our deepest sympathy, with the prayer that God may sustain and comfort her and them in this, the hour of sorrow and bereavement.

*Further resolved.* That copies of this resolution be sent to Mrs. Thompson and to the Church papers.

"Father, in Thy gracious keeping  
Leave we now Thy servant sleeping."

GEORGE I. FOSTER.  
GERARD F. PATTERSON.  
STEPHEN E. KELLER.  
*Committee from Clericus.*

## RETREATS

NEW YORK.—A Retreat for priests at Holy Cross, West Park, N. Y., Conductor Father Harrison, O.H.C., will begin Monday evening, September 14th, and close Friday morning, September 18th. Notify Guestmaster, Holy Cross, West Park, if you purpose to attend.

## CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

## WANTED

### POSITIONS OFFERED—CLERICAL

**WANTED**—By October 1st, priest, married preferred, to take charge of a parochial mission about to become an independent, self-supporting parish, 25 miles from New York City. Loyal Churchman. References. Address "SUB-URBAN," care LIVING CHURCH, Milwaukee, Wis.

### POSITIONS WANTED—CLERICAL

**CLERGYMAN**, rector of a small country parish, young, experienced, successful, hard worker, forcible preacher, desires a change to a larger field of activity. Address "EXCELLENT RECORD," care LIVING CHURCH, Milwaukee, Wis.

**PRIEST**, having degrees from college, seminary, and the Johns Hopkins University, desires a parish which wants a live, sincere rector. Address, "A2," care LIVING CHURCH, Milwaukee, Wis.

**SUPPLY WORK** in a Catholic parish in the East during September wanted by young unmarried priest. Address "A3," care LIVING CHURCH, Milwaukee, Wis.

**YOUNG married Catholic priest** desires parish; \$1,500 and rectory. B. D., care LIVING CHURCH, Milwaukee, Wis.

**YOUNG Married Catholic Priest** desires change. "GRADUATE," care LIVING CHURCH, Milwaukee, Wis.

### POSITIONS OFFERED—MISCELLANEOUS

**WANTED**—Organist and Choirmaster. Salary \$1,000. Four hundred communicants. Musical and intellectual centre of the state. Exceptional opportunities for a good teacher of vocal and instrumental music. Address Rev. MILTON R. WORSHAM, Austin, Texas.

**ORGANIST AND CHOIRMASTER.** Boy Choir in Middle West. Catholic Churchman desired. BOURDON, care LIVING CHURCH, Milwaukee, Wis.

### POSITIONS WANTED—MISCELLANEOUS

**CHURCHMAN** desires a position in small school as teacher or work director. English branches, manual training, gardening, etc. Successful experience. Address "A4," care LIVING CHURCH, Milwaukee, Wis.

**RECTOR'S DAUGHTER** (21) seeks position as private secretary. Shorthand, and typist. Musical. Highest references. MONICA, care LIVING CHURCH, Milwaukee, Wis.

**A DEACONESS**; experienced and efficient; desires parochial work; immediately, or early fall. Address. FIDELIS, care LIVING CHURCH, Milwaukee, Wis.

**WANTED** by a Churchwoman, position of trust. Institutional work preferred, or companion and housekeeper to elderly lady. Address "H 2," 306 Central avenue, London, Ont.

**WANTED**—Several honest, industrious people to distribute religious literature. Salary \$60 per month. NICHOLS Co., Naperville, Ill.

## INTERNATIONAL CHOIR EXCHANGE

**CATHEDRAL** trained Organists available for Fall openings will arrive from England this month. Churches making changes, address 147 East Fifteenth street, New York. No charges.

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**CLERGYMEN** seeking parishes write 147 East Fifteenth street, New York.

## PARISH AND CHURCH

**AUSTIN ORGANS**.—In the published list of forty-one four-manual organs erected in fifteen years by the Austin Co., nine are in Episcopal churches and Cathedrals. Many more three-manuals and a large number of two-manuals. Full list on application. AUSTIN ORGAN Co., Hartford, Conn.

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**S. T. ANNA'S**, Ralston, Morris county, N. J. A Home for wayward girls, sixteen years old and upwards, under the care of Sisters of St. John Baptist. Address the SISTER IN CHARGE. Telephone 31 Mendham.

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**HASTINGS' Bible Dictionary**, 4 volumes. Christian Antiquities, 2 volumes. Trench, Parables—Miracles. New. Half price. "A 5," care LIVING CHURCH, Milwaukee, Wis.

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## NOTICES

### BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The Brotherhood's special plan in corporate work this year is a Monthly Men's Communion by every Chapter, a definite effort to get men to go to Church during Lent and Advent, and a Bible Class in every parish.

Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, 88 Broad street, Boston, Mass.

### PENSION AND RELIEF OF CLERGY, WIDOWS, AND ORPHANS

The National, official, incorporated society of the Church sorely needs offerings, gifts, bequests, legacies.

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*Treasurer and Financial Agent,*  
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To pray for the restoration of our Lord's own Service to its Scriptural and traditional place as the chief service of every Lord's Day.  
*Honorary President:* THE BISHOP OF TENNESSEE.

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The information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.



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 R. W. Crothers, 122 East 19th St.  
 M. J. Whaley, 430 Fifth Ave.  
 Brentano's, Fifth Ave., above Madison Sq.  
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Church of the Ascension.

## BOSTON:

Old Corner Bookstore, 27 Bromfield St.  
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 G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

## BOOKS RECEIVED

[All books noted in this column may be obtained of the Young Churchman Co., Milwaukee, Wis.]

## SHERMAN, FRENCH &amp; CO. Boston.

*The Shadow Babe and Others.* By Jassamin Kimball Draper. Price \$1.00 net.  
*Sunlight and Shadow.* By Louise W. Kneeland. Price \$1.00 net.

*Mind and Spirit.* A Study in Psychology. By Thomas Kirby Davis, D.D. Price \$1.00 net.

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*Social Problems of the North.* By Charles E. B. Russell, M.A. Christian Social Union Handbooks edited by Henry Scott Holland, D.D. Price 60 cents; by mail 64 cents.

## BOOKLETS

## A. R. MOWBRAY &amp; CO. London.

## THE YOUNG CHURCHMAN CO. Milwaukee. American Agents.

*From Bombay to the Deccan.* With a Preface by the Rev. O. D. Watkins, M.A. (Formerly Archdeacon of Lucknow). Issued by the All Saints' Bombay Missionary Association for the use of Study Circles in connection with the Society of St. John the Evangelist in India, together with the Sisters of All Saints' and St. Mary the Virgin. Price 20 cents net.

## THE CHURCH AT WORK



REV. W. NORTHEY JONES  
 Rector-elect of St. Peter's Church,  
 Perth Amboy, N. J.

## INDIAN CONVOCATION IN SOUTH DAKOTA

THE ANNUAL CONVOCATION of the Niobrara Deanery of the district of South Dakota was held at White Horse, Cheyenne River Reserve, from July 9th to 14th. About 1,600 Indians occupied the 250 tents which formed the huge camp, which number, together with visitors living near by, brought the actual attendance to about 2,000. Two special cars brought delegates from the more remote parts of the state to the nearest point on the railroad, seventeen miles from the camp; but the great majority traveled by wagon, many driving 400 miles to be present. Every reservation in the state was represented as well as the Santee Reserve in Nebraska.

The Rev. Joseph Goodteacher, the host of the occasion, was elected Dean of convocation,

and the Rev. William Holmes, secretary. As usual, all the business and most of the services were conducted in the Dacotah language. The services and the men's meetings were held in a huge temporary booth. The women met in their own large tent. The details of these wonderful meetings of Sioux Churchmen have been so often described that they need not be repeated here.

The most important event of the convocation was the ordination on the Fifth Sunday after Trinity of three Sioux and a white man: John Rondell, Andrew Whiteface, Stephen King, and Ernest B. Mounsey. A thousand persons reverently witnessed the rite. The sermon was preached by the Rev. Amos Ross. The writer of this article could not understand a word that was spoken by the preacher, but he could understand and was deeply impressed by the eloquence, earnestness, and spirituality manifested by the faithful priest and fine gentleman, as he moved up and down the aisle explaining to his people the character of the sacred ministry, and later as he exhorted his younger brethren who were to be admitted to that ministry.

The Indian women brought to the convocation \$3,791.50. The men brought \$479.04. These sums, together with offerings at services of the convocation, made a total of over \$4,300 actually placed upon the altar during the meeting. Of the missions, Cheyenne River led with an offering of \$903, while of single congregations, St. Elizabeth's, Standing Rock, came first with \$326.65.

A resolution introduced by Felix Brunot, a leading Churchman and one of the most progressive of all the Indians, petitioning the department of Indian Affairs to stop the Indian dance, mascel-bean eating, and other vicious customs excited much interest and long debate. While the better Indians are unanimous in their condemnation of the cus-

oms mentioned, the resolution was finally tabled, it being the opinion of the majority as a result of long experience that it is quite useless to petition the department. The hope was expressed that the new Commissioner of Indian Affairs might some day visit the Indians, learn for himself the true condition of affairs, and bring about the desired reforms.

## TRAINING SCHOOL FOR WOMEN

IN CONNECTION with the La Grange Settlement at La Grange, Ga., there is maintained a training school for women to fit them for missionary work, particularly in the South, and in kindergarten work and settlement nursing. Both these forms of activity are greatly needed among the mill people of the Southern mountains especially, and it is believed that there are women who are ready to take courses in order to fit themselves for such work. A circular has been issued by the warden, the Rev. Henry D. Phillips, showing the conditions under which students will be received, and the expense of the courses. The work is endorsed by the Board of Missions of the diocese of Atlanta.

## LABRADOR MISSIONARY RETURNS FROM ENGLAND

THE REV. MR. STEWART, known as "The Apostle to the Esquimaux," is just back in Newfoundland from England, where he has been on a much needed holiday. He collected sufficient funds for his mission boat, as well as for the education of Matthew Aupaluk, the Esquimaux lad whom he brought out with him from Ungava. It is hoped that Matthew will go to Queens College, St. Johns, after finishing at Bishop Field's College, and that he will be the first native missionary to his people. While in England Mr. Stewart was the guest of the Archbishop at Lambeth



Palace and preached in Canterbury. He is now in Curling, and in September expects to return to his far away work in Northern Labrador, where he has already largely converted the heathen from witchcraft and idolatry to the true faith of Christ. Mr. Stewart has worked alone for fourteen years in the deanery of Ungava. The new mission boat, *The Crusader*, presented by the Rev. H. Leggo to the Bay of Islands mission, is in commission and is a beautiful boat, and of great help to the priest in charge whose journeys in the Gulf in the old boat were fraught with grave danger. The Rev. Mr. Leggo is chaplain to the Bishop of Newfoundland, and collected funds for this boat during his winter in Oxford.

#### REPRESENTATIVE OF INDIAN WORK IN PHILADELPHIA

THE BISHOP OF WYOMING gives notice that he has commissioned Mrs. Baird Sumner Cooper, living at The Covington, West Philadelphia, as the eastern representative of St. Michael's mission to the Arapahoes on the Wind River Reservation, Wyo. Mrs. Cooper, he says, has herself spent a year on the reservation and knows the conditions there. She has contributed of her time and her money, and is now committing herself to building a mission. Mrs. Cooper is prepared to address gatherings of men, women, and children, and to illustrate her address with stereopticon slides. Bishop Thomas adds that he has heard Mrs. Cooper, and that she tells the story well.

#### PAROCHIAL MISSION IN PROVIDENCE

THE MISSION, under the auspices of the board of trustees of the Alexander Mercer Fund, which includes the Bishop of the diocese and the rectors of the four parishes in Newport, was begun at Trinity Church, Newport, on Sunday, July 12th, and is continued daily until Sunday evening, July 19th, the Rt. Rev. Charles E. Woodcock, D.D., Bishop of Kentucky, being the mission preacher. The services are very well attended, a large number being of the summer colony.

The Holy Eucharist is celebrated daily at 7:30 and 9 A.M. This mission is looked upon by the Rev. Stanley C. Hughes, rector of Trinity, and by all the Church people of the city as the most important event of the summer.

#### VIRGINIA CONVOCATION OF COLORED PEOPLE

THE CONVOCATION of colored Churchmen in the diocese of Southern Virginia is to be held at Grace Church, Norfolk, during the three days beginning Tuesday, August 4th. A sermon will be preached at the opening service by the Rev. E. H. Hamilton. Papers and discussions will have to do with practical work in the Church, and a notable feature is the large number of lay speakers, including women, on various subjects.

#### GRADED SYSTEM IN SUNDAY SCHOOL TESTED

ON THE FIRST Sunday in July the Sunday school of Christ Church, Pensacola, Fla., graduated the first class in its whole history. In December 1907 the Rev. John H. Brown, at that time rector of St. Peter's Church, Ferdinandina, made a visitation of all the Sunday schools of the diocese as chairman of the diocesan Committee on Sunday Schools and Christian Education. At that time he graded most of the Sunday schools of the diocese and introduced into them the New York Commission Course of Instruction. Among the schools thus graded was Christ Church, Pensacola. In July 1910 Mr. Brown became the rector of that church and found the Sunday

school working along the lines he had introduced. With very few minor alterations this Sunday school has continued to use the curriculum adopted seven years ago. Last year the diocesan council adopted the curriculum suggested by the General Board of Religious Education and also created a diocesan Board of Religious Education, of which Mr. Brown was elected president and was appointed a committee of one to select text books to carry out the curriculum adopted. Under these conditions it has been possible to make a fair test of the graded system in Christ Church Sunday school and it has proven to be satisfactory and successful in every way.

A nine months' school is run from October 1st to July 1st. And for the past three years each October has found a greater number in the school than was there the previous year. The children are promoted while the teachers remain teaching the same subject taught the previous year, but to a new class. There are four times as many boys as there were four years ago and one of the reasons is that there are eight men connected with the school as officers or teachers.

On the first Sunday in July the closing exercises of the school were held in the church at 11 o'clock, the usual hour for morning service. There was a large congregation present and at the celebration of the Holy Communion which immediately followed there were more to receive than at any time since Easter.

The Sunday school, pupils, teachers, and officers, marched from the parish house to the front door of the church preceded by the choir, each class carried its banner. The procession moved up the main aisle of the church singing "Onward Christian soldiers," the rector following. After a few collects and a hymn the rector made a brief address to the people and the graduating class. Announcement was then made of those who had not missed a Sunday during the year, those who had been promoted from one department to another, and other special honors. Mr. W. K. Hyer, the superintendent, then presented the diplomas to nine graduates. After the offering had been taken for diocesan missions the Sunday school was dismissed.

On Monday the graduates met and organized an Alumni Association, and Tuesday night the rector and Mrs. Brown entertained the class at the rectory.

#### DEATH OF REV. GEORGE B. HOYT

THE REV. GEORGE BARNUM HOYT died on Monday, July 6th, at Saranac Lake, N. Y., after a brief illness. The funeral was held at St. Paul's Church, Albany, on July 8th. The Rev. Mr. Hoyt was a graduate of the General Theological Seminary, of the class of 1913, and was ordained to the diaconate by Bishop Olmsted on June 6th of the same year. Until shortly before his death he had been in charge of Christ Church, Copenhagen, and St. John's Church, Champion. A young man of goodly scholarship and of rare beauty of character, he will be greatly missed by a wide circle of parishioners and friends.

#### GROUND BROKEN FOR NEW CHURCH IN BALTIMORE

THE CEREMONY of breaking ground for the erection of the new Church of the Advent, South Baltimore, took place on Monday afternoon, July 13th. The ceremonies were in charge of the vicar, the Rev. Charles L. Atwater, the music being rendered by the full vested choir of the chapel. Two of the former vicars of the chapel, the Rev. Charles A. Hensel, now rector of the Church of the Redeemer, Govans, and the Rev. Christopher P. Sparling, now rector of St. John's Church, Georgetown, D. C., made addresses. The service was attended by the congregation of the

#### SAFETY IN SUMMER

#### Wonderful Success of the "Safety-First" Movement to Protect Life and Limb

The "Safety First" movement, started for the purpose of teaching persons to exercise greater care in the hazardous occupations of life, has spread with astonishing rapidity. Its warning placards are now seen in factories, railroad stations, street cars, and every place where people are wont to take risks. That it has diminished accidents and reduced the weekly output of cripples in this country is proven by abundant evidence. Four out of five women alight from street cars facing backwards. Nor is this habit of risking legs and arms confined entirely to the fair sex. The need of "Safety First" education is shown in all departments of activity.

This movement, while started to prevent accidents that maim and cripple the human body, should have a broader application. How many persons stop to heed the warning of "Safety First" when they sit down to a meal in summer? How many ask themselves, "Do I need this particular food? Is it possible for me to digest this food without upsetting my digestive apparatus for the entire summer?"

There is more misery in a crippled stomach than in a broken arm. The latter puts one limb of the body out of commission for a few weeks, while the crippled stomach may lay the foundations for permanent disease that takes all joy out of life. Safety in summer comes from a wise selection of easily digested foods which supply the maximum of nutriment with the least tax upon the digestive organs.

An ideal diet for the sultry days is shredded wheat biscuit, a food that contains all the body building elements in the whole wheat grain steam-cooked, shredded, and baked. Two or more of these biscuits, heated in the oven to restore their crispness and served with milk or cream, will supply all the strength needed for work or play. Shredded wheat with fresh fruit and green vegetables is a combination that is cooling and satisfying and is easily and quickly digested in the hot days when the vitality is at a low ebb and the stomach refuses to handle the heavy, high-proteid foods. Being ready-cooked and ready-to-serve it is so easy to prepare a deliciously nourishing meal with shredded wheat and fresh fruits without kitchen worry or drudgery of any kind.

*Just Published*

## The Sarum Missal In English

Newly translated by FREDERICK E. WARREN, B.D., F.S.A., Alcuin Club Collections. 8 vo., 2 vols. \$9.00, carriage additional.

This valuable work is now accessible in English, and under the careful editorship of one of the first liturgical scholars in the English Church. With its aid it is interesting to trace the old English foundation of the Book of Common Prayer, and to distinguish it from the later developments of Reformation days. All liturgical and historical libraries will require this monumental work as a matter of course, as also will many individual scholars.

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chapel of the Advent and by many friends outside the congregation, who know the great work which for the past forty years has been done in South Baltimore. The new church will be a handsome building of brick and stone, seating about 600, and will cost about \$38,000, the larger part of which is already in hand. It is expected that the new church will be ready for services in about six months.

#### CONDITION OF BISHOP WEEKS

BISHOP WEEKS, the Coadjutor of Vermont, is at the Massachusetts General Hospital in Boston. After several months of suffering he underwent an operation on the 15th. No malignant growth, such as the doctors feared, was found; but a growth on the pancreas, of an exceedingly rare character, such as cannot be removed, but for which it is hoped a medicinal remedy may be found.

#### CHURCH WORKERS AT SUMMER SCHOOL, UNIVERSITY OF VIRGINIA

OVER TWELVE HUNDRED teachers from twenty different states are in attendance at the summer school for teachers held during July and August at the University of Virginia. As a large number are Churchwomen, the Rev. Beverly Tucker, who is maintained by the Church in Virginia to work among students, remains in residence, meeting students and holding regular services in the temporary church which is opposite the entrance to the university. The Rev. William E. Gardner, D.D., General Secretary of the General Board of Religious Education, is among the lecturers. His general subject is "Religious Education and Country Life."

#### DEATH OF REV. WM. A. THOMPSON

THE REV. WILLIAM ASHTON THOMPSON, rector of the Church of the Ascension, Lakewood, Cleveland, Ohio, died at Kennebunkport, Maine, Sunday evening, July 12th. Attended by Mrs. Thompson, the body was brought to Lakewood, and in the presence of a bereaved congregation and a large number of the clergy of the diocese in vestments, was buried from Ascension Church on Wednesday, July 15th, Bishop Leonard, the Rev. John R. Stalker, the Rev. Robert W. Woodroffe, and Archdeacon Abbott officiating.

The Rev. Mr. Thompson, who was only forty-two years of age and in the best of health, in company with Mrs. Thompson, went to Kennebunkport the last of June for a month's vacation and to have charge of the summer services at St. Anne's chapel. He arrived with some indigestion which seems to have pursued him, and that, together with cold taken in sea bathing, brought on heart trouble and possibly in the end pneumonia, which resulted in his death after an illness of some three days. Mr. Thompson was born in Providence, R. I., was a graduate of Brown University, Providence, and of the Episcopal Theological School, Cambridge. He was ordained by Bishop McVickar to the diaconate in 1900 and to the priesthood in 1901, and began his ministry as curate at St. Paul's, Cleveland, subsequently holding rectorships at St. James', Woonsocket, R. I., at Grace, Sandusky, and at Ascension, Lakewood, Ohio. He was a clergyman of ripe learning and painstaking scholarship, a preacher and public speaker of recognized ability, a devoted pastor and wise parish administrator. In the diocese he was an active and efficient member of the Board of Missions and of the Sunday School and Social Service Commissions. During his three years at Ascension, Lakewood, he kept constantly before him a new church building, and accomplished much preliminary work in that direction, but was

taken away just as definite plans were about to be realized.

In September 1902, in St. Paul's, Cleveland, he was married to Miss Pauline Louise Brassington. There are four children.

#### RECTORY FOR FREMONT, OHIO

AT A RECENT MEETING of the vestry of St. Paul's Church, Fremont, Ohio, at which the rector, the Rev. Thomas Jenkins, presided, it was decided to undertake the building of a new rectory to cost in the neighborhood of \$7,000. The parish had been drawn upon heavily for expenses and improvements, and it was with misgivings that the soliciting committee entered upon their work. At the end of the first day, however, the committee reported to the rector that the first subscription secured was for \$1,000. The new rectory now seems assured.

#### A CORRECTION

IN THE ACCOUNT of work at St. Peter's, Perth Amboy, N. J., the date of establishing the parish was printed as 1785. It should have been 1685.

#### ENGLISH CLERGYMEN AS DELEGATES FROM UNIVERSITIES

CHURCHMEN of Rhode Island are much gratified to hear of the appointments just announced of representatives of the Universities of Oxford and Cambridge to the one hundred and fiftieth anniversary of Brown University in Providence to be celebrated next October. Cambridge has appointed the Rev. F. Morley, D.D., and the Ven. Archdeacon Cunningham, D.D., and Oxford has delegated her representation to our own Rt. Rev. Bishop Parker of New Hampshire, who is an A.M. of Keble College.

It is also announced that the University of Cambridge has voted that the address to Brown University which has been written by the Public Orator shall be engrossed, sealed with the university seal, and presented by its delegates at the October celebration. Roger Williams, the founder of the Rhode Island colony, was educated at Pembroke College, Cambridge, and Pembroke Hall was selected as the name for the Women's College of Brown.

#### NEWFOUNDLAND AND CANADIAN CHURCHES

THE NEWFOUNDLAND SYNOD met on June 23rd. A delegation from Canada, consisting of the Bishops of Montreal, Nova Scotia, and Fredericton, at the last moment decided to await the General Synod of the Canadian

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to be held in September, that their proposal to the diocese of Newfoundland to join with the Canadian Church might have the endorsement of the whole Canadian Church in Synod. If the Newfoundland Church accepts the proposed amalgamation she will become part of the new Maritime Province consisting of Nova Scotia, Prince Edward Island, and New Brunswick, and the Bishop of Newfoundland by virtue of his seniority will be Archbishop of the Maritime Province.

### MEMORIALS AND GIFTS

ON SUNDAY, July 12th, the Rev. George McC. Fiske, D.D., unveiled a beautiful tablet in bronze of chaste design which has been placed on the wall of St. Stephen's Church, Providence, in memory of the late senior warden, William Ames. The tablet is erected by the military order of the Loyal Legion, Massachusetts Commandery, as a tribute to one of its loved and distinguished members. The service of unveiling and benediction was very simple, forming the close of the morning service. The hymn sung as the choir and clergy left the chancel and proceeded to the north wall where the tablet is placed, was "The Son of God goes forth to war." Dr. Fiske made a short address. The words inscribed upon the tablet are:

"TO THE MEMORY OF  
WILLIAM AMES  
1842-1914  
COLONEL

3rd Rhode Island Heavy Artillery,  
Brevet Brigadier General U. S. V.

A Faithful Officer in The War

Which Preserved The Union

And Destroyed Slavery,

His Companions in Arms

Of The Commandery

Of The State of Massachusetts

Of The

Military Order Of The Loyal Legion

Of The United States

Have Here Placed This Tablet.

Lex Regit Arma Tuentur"

THE ALTAR GUILD of St. Mark's Church, Lewistown, diocese of Harrisburg, has provided a reredos which has very recently been placed in the church. It is of solid oak in harmony with the altar itself and with the chancel furniture as a whole. The wood is finished in the natural color. There are three panels, however, in the reredos, of cypress so treated that the color is dark, forming a pleasing contrast with the rest of the surrounding wood and especially accentuating the reredos itself. The result is that the chancel has a very dignified appearance and is pleasing to a very high degree.

### ASHEVILLE

J. M. HORNER, D.D., Miss. Bp.

Quiet Day at Arden

THE ANNUAL Quiet Day for Churchwomen at Christ School, Alden, N. C., will be conducted by the Rev. F. J. Mallett, director of the Society of Mission Clergy, on July 24th. A large attendance is anticipated.

### BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop

Schuylkill County Clericus Meeting at Tamaqua

THE SCHUYLKILL COUNTY CLERICUS met at the rectory of Calvary Church, Tamaqua, as the guests of the Rev. Wallace Martin, on Monday, July 13th. The Rev. Gomer B. Matthews, of the Church of the Holy Apostles, St. Clair, read a paper on "The Principles of Christian Social Service." Two new members were admitted to the Clericus: the Rev. Le Roy Eltringham, curate at Trinity Church, Pottsville, and the Rev. George Burgess, son of Bishop Burgess and rector of Christ Church, Frackville. Both were members of this year's class at the General Theological

Seminary. After dinner at the rectory, the clergy informally discussed religious questions of the hour. The August meeting is to be held at Tumbling Run, near Pottsville.

### GEORGIA

F. F. REESE, D.D., Bishop

Gift to Retiring Superintendent of St. Paul's Sunday School

THE RETIRING superintendent of St. Paul's Sunday school, Savannah, Mr. Sam. K. Ward, was on the last Sunday of his charge presented by the Sunday school teachers and pupils with a gold watch and chain. The presentation was made by the rector, the Rev. Samuel B. McGlohon, in his usual happy manner.

### MARYLAND

JOHN G. MURRAY, D.D., Bishop

Organist of Christ Church Honored—Other News

MR. J. NORRIS HERING, organist and choir director of Christ Church, Baltimore, has been made a Fellow of the American Guild of Organists of the United States and Canada. Mr. Hering is the first native of Maryland to obtain this degree since the establishment, in 1911, of the Maryland chapter of the guild. He received the full diploma of the Peabody Conservatory of Music in 1906, and was made an associate of the guild last year. He is secretary of the local chapter and one of the honorary instructors in the preparatory department of the Peabody Conservatory.

A REVIVAL of the old "Flower Mission," which for many years met weekly in the vestry room of Grace and St. Peter's Churches, Baltimore, has recently been started by some earnest Churchwomen, and plans are already afoot for a scope of work even wider than that during the years when

### GOOD CHANGE

Coffee to Postum

The large army of persons who have found relief from many chronic ailments by changing from coffee to Postum as a daily beverage, is growing each day.

It is only a simple question of trying it for oneself in order to know the joy of returning health as realized by an ill young lady. She writes:

"I had been a coffee drinker nearly all my life and it affected my stomach—caused insomnia and I was seldom without a headache. I had heard about Postum and how beneficial it was, so concluded to quit coffee and try it.

"I was delighted with the change. I can now sleep well and seldom ever have headache. My stomach has gotten strong and I can eat without suffering afterwards. I think my whole system greatly benefited by Postum.

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the mission was better known. The object of the mission is to lighten the cares of the sick, particularly those at the different hospitals of the city; and the members of the organization visit these institutions every Friday throughout the year, distributing flowers and fruit to the shut-ins, and particular attention is paid to those who have no relatives or friends living in the city. Miss E. A. Smith, who was for many years identified with the work of the old mission, has been elected treasurer of the revived organization, and the work is expected to be in active operation very shortly.

DR. SAMUEL CLAGGETT, whose home was near Petersville, Frederick county, died at the Maryland University Hospital, Baltimore, July 9th, aged 41 years. He was the great-grandson of the Rt. Rev. T. J. Claggett, first Bishop of Maryland, and was educated at St. John's College, Annapolis, and at the University of Maryland Medical School. He was a devoted and active Churchman and for the last fourteen years had been a vestryman of St. Mark's Church, Maryland Tract, near Petersville. The funeral services were held at St. Mark's Church on July 11th, the Rev. E. T. Helfenstein officiating.

#### PITTSBURGH

CORLANDT WHITEHEAD, D.D., LL.D., Bishop  
Erection of New Parish House at Sewickley

THE BEAUTIFUL parish house of St. Stephen's, Sewickley, which was destroyed by fire March 23rd, is being rebuilt and many new and attractive features and enlargements added. At the same time the church is being enlarged to seat about 690 people, at a cost of \$45,000. An Austin organ, valued at \$14,000, and which, it is hoped, will be one of the best in the diocese, is also being installed. Both parish house and church are the designs of Cram, Goodhue & Ferguson.

#### SOUTHERN VIRGINIA

A. M. RANDOLPH, D.D., LL.D., Bishop  
B. D. TUCKER, D.D., Bp. Coadj.

"Union Service" of Farewell to Rector

ON REMOVING from Clifton Forge, where he had been rector of St. Andrew's Church, a final service of farewell to the Rev. W. H. Osborne was held in the Presbyterian church on Sunday evening, July 12th, when members of different communions united in a "union" service, and the pastors and people of several churches participated. Expressions of regret at Mr. Osborne's removal were given by a number of speakers.

#### VIRGINIA

ROBT. A. GIBSON, D.D., Bishop

The Bishop of Delaware Lectures at Culpeper

THE BISHOP OF DELAWARE has been taking some appointments for Bishop Gibson in connection with a visit to the rector of St. Mark's, Culpeper county. He has also given at St. Stephen's Church, Culpeper, a lecture on St. Chrysostom, and an address before the Woman's Auxiliary of the same parish on missionary obligations and work.

#### WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

Improvements at St. John's Church, Athol—Other News

ST. JOHN'S CHURCH, Athol (the Rev. Herve Parke, Jr., missionary), reports continued progress. The interior of the church has been greatly improved by the decorating of the walls, by new cork flooring, and by some alterations whereby the chancel is enlarged and made more convenient and Churchly. The new organ will probably be in place the last of July. The altar vest-

ments have been added to by silk chalice veils and burses in four colors. Bishop Davies has also given the mission an altar service book.

ST. PAUL'S CHURCH, Gardner (the Rev. Henry Quimby, rector), has recently reduced its debt by \$1,500. A beautiful Lectern Bible was presented to the mission on Trinity Sunday by the Woman's Bible class of St. Peter's House, Philadelphia, in memory of Miss Emily Heloise Stocker, who was teacher of the class for thirty years. Six handsome mortuary candlesticks of black walnut have been given.

A new Church school for girls has been started in the old mill town of Mendon, a village near Milford, by Miss Catherine Regina Seabury.

#### WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop

Gift to Rector of St. James' Church, Rochester

ST. JAMES' CHURCH, Rochester (Rev. J. C. Gairdner, rector), has been given a lot on Tyler avenue by Mr. J. Sherlock Andrews. The property is in the section in which the congregation wishes to build as soon as it has means to warrant the undertaking. Changes in the past two years have been so great in the neighborhood in which St. James' now stands that very few families attending there live within an accessible distance from the church, but rather in the section tributary to the location of the new site. It is planned to sell the present edifice, which is built of Media stone, as well as the parish house, and then move much of the old building, especially the furniture and windows, into a new church. A few weeks ago the parishioners began raising a fund for a memorial to the late Rev. James Hogarth Dennis, a former rector for twenty-five years, which will take the form of a handsome pulpit which will be installed in the proposed edifice.

#### CANADA

News of the Dioceses

##### Diocese of Quebec

ST. GEORGE'S CHURCH at the summer resort of Little Metis Beach, has been enlarged by the addition of an apse and of a small vestry, while the seating capacity has been increased by contracting the altar platform. The church is a great boon to the numerous summer visitors.

##### Brotherhood Convention

A CHANGE has been made in the programme of the nineteenth Dominion Convention of St. Andrew's Brotherhood to meet in Winnipeg in September. It has been the custom to begin the conventions with a Quiet Hour on the first evening, but this has not proved satisfactory in the past in all respects, owing to the fact that most of the delegates do not arrive till night, so that a very small number are able to be present. This year the Quiet Hour will be changed to Friday, the second evening, and will take the place of the public meeting usually held at that time. On the first evening it is proposed to hold a supper, open to all delegates and visitors to the convention. Among the speakers at the convention are to be Bishop Richardson of Fredericton, Bishop Thornloe of Algoma, and Bishop Gray of the new diocese of Edmonton. The rector of the Church of the Ascension, Hamilton, the Rev. Dr. Renison, so long a missionary in the Northwest, will also be one of the speakers. The addresses of welcome will be given by Archbishop Matheson and the Mayor of Winnipeg.

##### Diocese of Toronto

THERE WAS a very large representation of the chapter of the St. Andrew's Brotherhood

at the meeting of the Senior Local Assembly in Toronto. The chapter in St. John the Evangelist's, Toronto, recently revived, is now in active work. Another addition is the revival on probation of the chapter in St. Mary the Virgin's, Toronto.

##### Diocese of Rupert's Land

AT THE June meeting of the Woman's Auxiliary in Winnipeg, a life membership on the General Board and a purse of \$100 was presented to the organizing secretary, Miss Milledge, to enable her to go to the Triennial meeting in Vancouver next September.

#### NEWFOUNDLAND NOTES

THE BISHOP of Newfoundland lately had the pleasure at Grand Falls of welcoming His Royal Highness, the Duke of Connaught,

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before whom he preached at Sunday services. The Dean of the West Coast, with the clergy of St. George's, Bonnie Bay and Bay of Islands, and with the Roman Catholic clergy of the West Coast, and the Methodist and Presbyterian ministers, all joined in the welcome and were presented to H. R. H. when he first landed.

## The Magazines

PAGEANTS and the civic spirit they develop are featured in *The Survey* for July. Charlotte Rumbold, one of the moving spirits back of the great St. Louis pageant and masque, tells what it meant for the city. Enacted by 7,500 citizen-actors and witnessed by huge crowds which overflowed the 46,000 seats at each of several performances, the pageant was a "big show." But its great significance lay in the arousing of a whole city "to a sense of the possibility of infinite achievement under the spell of a unifying idealism." A "pageant of the melting pot" and a "pageant of the prairies"—one in a congested New York neighborhood and the other at the University of North Dakota are also described. *The Survey's* vigorous discussion last month of the movement for safety at sea in the light of the *Empress of Ireland* wreck is followed up by an important article in the July magazine number on the results of a study into the liability laws for ship owners. Thomas I. Parkinson of Columbia University tells of this work which grew out of the *Titanic* disaster. Dr. Edward T. Devine, writing on "The New Health," shows the wide range of the present movement as not merely combatting disease—substracting from pain—but as promoting physical well-being through adequate standards of living. The work of the Hungarian cartoonist of social unrest, Michael Biro, which was recently the subject of an extensive exhibit at Budapest, is described. Several typical cartoons are reproduced. The ups and downs of a legislative fight are vividly told by Mrs. Albion Fellows Bacon in another installment of her narrative entitled "Beauty for Ashes." Edwin Witte explains in detail the trade union provisions of the Clayton anti-trust bill, which lead Samuel Gompers to hail certain sections of it as "Labor's Bill of Rights."

### IDEALS AND HOVELS

IT IS A wonder how one could expect any of the children of our slums to have any true ideals. How could we expect that out of those thousands of miserable "homes" should be born one architect or artist, author, statesman, or even one decent citizen? How could we expect one of them, when they grow up, to vote for civic improvement, or to stand for churches or schools? How could we expect any of them to be patriots?

Crowded into filthy sties, with no room for a family circle unless they sit on the beds about the cook stove, with no sanctity of home life, would "your altars and your fires" mean anything to them? Would "America"? They only know the street cobble "rocks," only the gutter "rills," and the "woods and templed hills" could have no place in imaginations which were atrophied in babyhood.

I used to long to give the children an Aladdin's lamp that would open to them a doorway into a higher world, or at least give them a shining ladder by which they might climb out of their gloomy prison. But what fairy could ever be expected to visit those sodden yards, where nothing could grow?

Down deep in my heart came a knowledge that I could never rest until I could do something—something to wipe out the blot of the slum, to lift the shadow, the horror of its ugliness—to give "beauty for ashes."—ALBION FELLOWS BACON in *The Survey*.

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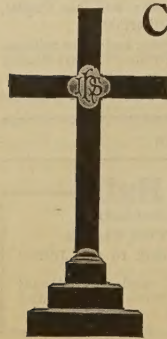


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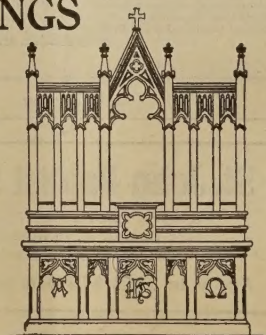
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